

Concordia *Theological Monthly*

Vol. XVII

MARCH, 1946

No. 3

Was Luther Needed?

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I

LEARNING

The fall of the Roman Empire in the fifth century was followed by the fall of learning.

D. Magnus Ausonius, turned Christian, tutored Kaiser Gratian, tried to blend pagan forms with Christian ideas, told his grandson to go to school cheerfully, fearing neither stick, rod, nor thong. † 395.

At the Synod of Chalcedon in 403 some 40 bishops could neither read nor write.

By 450 the Church took over the lower schools, and lights glimmered and shimmered here and there in cloisters and cathedrals.

Pope Gregory the Great about 600 condemned "the idle vanities of secular learning."

"The study of letters has perished," wailed Gregory of Tours. † 595.

Kaiser Karl the Great could neither read nor write. Kaiser Otto I the Great, when up in years, tried to learn to read and write. Noted poets like Wolfram von Eschenbach and Ulrich von Lichtenstein could neither read nor write.

In 1291 no one in the famous convent of St. Gall could write.

In the thirteenth century the keen scholastics beat the air

with such questions: Could God make two hills without a valley? Could God make a stick without two ends? Can two angels be in the same space at the same time? What happens when a mouse eats consecrated bread?

Roger Bacon of Oxford bitterly deplored the ignorance of his day. † 1294. * * *

Dante calls on Apollo and the Muses, has Centaurs and Furies. Minos judges at the door, and Charon is the boatman over the Stygian lake. He put Plato, Saladin, Avicenna, and Averroes in a place of half bliss, Cato of Utica to guard Purgatory, and Trajan in heaven, having been prayed out of hell by Pope Gregory I. Vergil had unwittingly prophesied the birth of Christ.

Aristotle was "The Grecian Doctor." Dante referred to him simply as "He," or "the Philosopher," "The Master of those who know." An anagram was made — Aristotle = Iste sol erat, He was the sun.

A man took the candles from the altar on which stood the crucifix and placed them by Dante's grave with the words: "Take them; thou art more worthy of them than He, the Crucified One."

Peter Gallant publicly declared Aristotle's teaching was closely related to the Christian religion and did not hesitate to follow him in all things and to adore him. He was approved by the Sorbonne, the theological faculty of the great University of Paris.

In these days Notary Francesco Barberini in prose and verse firmly opposed teaching reading and writing to girls.

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Petrarch found at the University of Bologna: "Philosophy is so prostituted to the fancies of the vulgar that it aims only at hair-splitting on subtle distinctions and quibbles of words. . . . Truth is utterly lost sight of; sound practice is neglected, and the reality of things is despised. . . . People concentrate their whole attention on empty words." He had the courage to say Aristotle, after all, was but a human.

Augustine is "the sun of the Church, the philosopher of Christ," who believes the same as Plato; Cicero is a Christian.

Petrarch deplored that to make an open profession of the Christian faith and hold it higher than pagan philosophy was to gain a reputation for folly and ignorance. The pagan heaven displaced the Christian heaven. Petrarch founded his hope chiefly on "Scipio's Dream" and other sayings of Cicero and on Plato's *Phaedo*, without mentioning the Bible.

The secretary of Pope Urban V in his *Labors of Hercules* teaches a brave man enduring the great labors of earthly life justly deserves a dwelling among the stars. † 1406.

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The Council of Basel banned Pope Eugenius IV, and the Pope banned the Council and simply held his own Council. The Holy Father was stoned out of holy Rome and so held his Council at Ferrara and then in Florence — which offered more money.

Kaiser John VI Palaeologus was hard pressed by the Turk and sought help from the Pope.

With the Greek kaiser came 700 Greek prelates and scholars.

One was Georgios Gemistos, called Pletho, because it sounded so much like Plato. "The Sage" helped most to bring in the Renaissance. This anti-Christian lectured on a Platonism mixed with a mystical theosophy derived from Porphyrios, Proclus, and Jamblichos, veiled in allegorical language, and surrounded by a nimbus of mystery. This Plato was "the Attic Moses," the transmitter of a golden tradition which the secular Aristotle had tried to break and which ran back through Pythagoras to Zoroaster on the one hand, and on the other to Abraham.

He looked on Aristotle as a westernized Mohammedan speaking in the Latin schools ideas he owed to a Moorish interpreter.

Man was like unto God, named divine, destined to seek eternal union with God, from whom he came.

Gennadius accused Gemistos of paganism, yet Cosimo drank in his vaporings and founded the famous Platonic Academy, which met in the Badia Church.

Marsilio Ficino wrote: The mysteries of the ancients agree with Christianity. The ancient gods had foretold the coming of Christ, who was Himself a Platonist. Socrates and

Plato, together with the Evangelists, witnessed to the truth of Revelation; the same spirit inspired the laws of Moses and the Greek philosophers.

He believed in dreams and in astrology. "The Physician of Souls" comforted a mother grieving over her dead son with a pagan letter without a word of Christian comfort. The leader of the Platonic Academy preached to his "Brethren in Plato."

Plato's pupils had kept a yearly celebration, and after 1200 years this solemn feast was revived. The disciples underwent a sort of conversion, ceremonies were introduced, holy days were kept, celebrities became saints, candles were kept burning before the Virgin and the laureled bust of Plato, his birthday was a festal day and on his deathday there was a banquet, passages from the *Dialogs* were discussed, and stately and solemn eulogies were pronounced.

Ferdinand Schevill of the University of Chicago rated this adulterated Platonism "one of the most fantastic systems of philosophy that have ever been spun by mortal mind." Rafael Sabatini declared "the pagan age stripped Christ of His divinity to bestow it upon Plato." Rector Alfred Baudrillart of the Catholic Institute of Paris asserts Ficino "denied even the existence of God and the immortality of the soul."

Carlo Marsuppini, chancellor, highly esteemed as a teacher, an open heathen, at death in 1463 refused the Sacraments, yet received honorable burial and a statue in Santa Croce.

When Cosimo's conscience troubled him for some ill-gotten money, Pope Eugenius IV told him to rebuild the monastery of San Marco. Done for 70,000 florins and a splendid library.

Toward his end his wife often saw him "stand motionless for hours wrapt in thought." Why? "When you are about to go to your country villa, it takes a full fortnight of worries to order your going. And I, who have to depart from this life and travel to that other, do you not think that I, too, must consider?"

How did he "consider"? With books of devotion. Very good; what were these books of devotion? Plato and Aristotle's *Ethics*! He asked Ficino to read his new translation of Plato, and that "Physician of Souls" now read and now

talked of the "Only Good," the same beyond-life as it is here, and thus "the saint, and philosopher" set out on his journey on August 1, 1464. *Pater Patriae.*

In Bernardo Pulci's poem Cosimo was received by Cicero, Fabricius, the Fabii, and others, and with them would adorn the choir where only blameless spirits sing.

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Cosimo's grandson, Lorenzo the Magnificent, was brought up in the Platonic Academy and said without Plato he could be neither a good citizen nor a good Christian.

Girolamo Savonarola wrote: "Some have so fettered themselves and surrendered their intelligence to the bondage of the ancients that they will say nothing contrary to their customs or what they have not said. The ancients have not said something, hence we must not say it. . . . Your Aristotle does not even succeed in proving the immortality of the soul; he remains so uncertain about points so capital that I do not understand how you can waste so much labor on his pages. . . . A simple old woman knows more of the true faith than Plato."

Francesco Poggio Bracciolini went as far as "barbarous England" for manuscripts but found the libraries "full of foolishness." He was shocked at Cardinal Beaufort's barbarism — gluttonous meals lasting four hours.

At St. Gall he found the *Institutions* of Quintilian "in the squalor of the prison-house, the savagery of his jailers, the forlorn filth of the place . . . covered with dust and filthy with neglect and age . . . lying in a most foul and obscene dungeon at the very bottom of a tower." He dug up others.

At Cluny and other places he dug up many other pagans.

In his *Infelicity of Princes* Poggio complains, popes and princes "spent their days and their wealth in pleasures, in unworthy pursuits, in pestiferous and destructive wars. So great is their mental torpor that nothing can rouse them to search after the works of excellent writers, by whose wisdom and learning mankind are taught the way to true happiness."

Francesco Barbaro reports: "No severity of winter cold, no snow, no length of journey, no roughness of roads, kept him from bringing the monuments of literature to light." No, nor theft! He letters Ambrogio Traversari his dealings with a monk for the fraudulent abduction of an Ammianus and a Livy from a convent at Hersfeld.

Lorenzo Valla claims to have "better deserved of the Latin language than all who have written during the last 600 years, whether of grammar, or of rhetoric, or of dialectic, or of civil and canon law, or of the meaning of words"—his modest preface to his *Elegantiae*, a Latin phrase book, reprinted about 60 times.

He was a fighter from Fighterville. Bartholomew Fazio found 500 faults of language in Valla—eight books of the most sulphurous invective were exchanged till they both died in 1457. One cried: "Oh, how is Valla silent, so used to spare nobody! If you ask me what he is doing, I say he is now biting the earth."

Valla rejected Christ's *Letter to King Abgar of Edessa* as a forgery; doubted the Apostolic origin of the Apostle's Creed; corrected Jerome's Vulgate in his *Annotations to the New Testament*, published by Erasmus in 1515; exploded the Donation of Constantine as "contradictory, impossible, stupid, barbarous, and ridiculous," published by Hutten, and received with the utmost indignation against the papacy by Luther.

Theodore of Gaza of Thessalonica came over about 1430, a zealous Platonist, wrote Panormita, "The scholars of our time hardly ever mention the name of Jesus in their writings."

His classic Greek grammar, printed by Aldus in 1495, was the second textbook used by Erasmus.

At the 1350 Jubilee no pope was in Rome. Grass grew on the pavement of St. Peter's; the Lateran was roofless; its windows had no shutters; rain made worship impossible in Santo Stefano Rotondo and in St. Paul's Outside the Walls; other churches were used as haylofts or cattle sheds. Of the 414 places of worship in the city 44 had no attendants; 11 were razed; many had no roofs or windows or doors; yet there was a clerical army of 1303, a fifteenth of the whole population. Petrarch says the city looked as if it had been pillaged by a barbaric host. Platina says Pope Nicholas V found Rome so ruined, it could hardly be held fit for habitation: whole rows of houses abandoned; many churches fallen to the ground; streets deserted and buried under heaps of refuse; traces of plague and famine everywhere."

Nicholas V made Rome the literary and artistic capital of Europe. Yet Stefano Porcaro sought to overthrow the papal authority. Timotheus Maffeus dedicated his works

against the monks to the Pope. The Holy Father had litanies recited against an eclipse of the sun.

Assemanni and de Rossi date the Vatican Library from the Gospel Mark wrote in Rome for the Romans and from the parchments Paul, in a Roman prison, asked Timothy to bring from Troas, 2 Tim. 4:13 — a bit of harmless Roman patriotism.

About 400 Jerome mentions the "chartarium ecclesiae Romanae," later called "scrinia sedis apostolicae," because the books were kept in closed cases. These archives, however, were lost. The secret Archives from Innocent VIII must not be confounded with the Vatican Library; this was founded by Nicholas V with his 5,000 volumes, valued at 40,000 scudi, for the use of all scholars. The jewel is the Codex Vaticanus of the Greek Testament.

In the funeral oration Filelfo said Apollo and the Muses were desolate at the death of the Holy Father of Christendom. Latino Giovenale Mannetti wrote: "If the immortals could shed tears over the fate of mortals, surely the sacred Muses and divine Camoenae would mourn over the loss of our Nicholas."

Frederick of Monte Feltro of Urbino spent 30,000 ducats on his library, now in the Vatican.

Giovanni Manzini reports Andreolo de Ochis of Brescia at 70 was ready to sacrifice house and land, his wife and himself, to add to his library.

Venice cared little for the interdict of the Pope, but in 1455 vainly offered 10,000 ducats for a seamless coat of Christ.

Siena and Perugia went to war over the wedding ring of the Virgin. About 1450 the Ghibellines of Milan tore Christ from the altar of the Cathedral at Cremona and burned Him because He turned His face to the Guelf shoulder.

Poggio copied a Livy and sold it to Beccadelli for 120 sequins — \$250,000.

Vespasiano Bisticci, the bookdealer, with 45 writers copied 200 volumes in 22 months. The writers were mostly Germans.

A change was coming.

In 1455 Johann Gensfleisch, called Gutenberg, at Mainz printed the Latin Bible, more humanizing than all the Humanism of all the Humanists. Before 1500 there were more than 1,000 printers, mostly Germans.

When the envoys of Cardinal Bessarion saw the first printed book in the house of Constantine Lascaris, they laughed at the discovery "made among the barbarians in some German town," and Frederick of Urbino "would be ashamed to own a printed book."

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Sixtus IV was the Gran Fabricatore, the Grand Builder. He built the Sistine Chapel and had it decorated by Alessandro Filipepi, called Botticelli; Pietro Vannucci, called Il Perugino; and Domenico Bigordi, called Il Ghirlandajo.

He added to the Vatican Library and housed it in four new and beautiful halls and appointed Platina librarian, made immortal by the famous picture of Melozzo da Forli. Seventy-two abbreviators were appointed, and copyists, even for Hebrew, which now became more popular than Greek; the printing of Hebrew works began in 1475.

The Vicar of Christ re-opened the Roman Academy and let Pomponius lecture to his heart's content.

He had Platina write the first *Lives of the Popes*, which often condemns the vices of the clergy. It shows the influence of the Renaissance — Christ fully attained the four-fold Platonic "nobilitas" according to his "genus." The French Catholic Baudrillart reports: "At the service of the anniversary of Platina's death, held in Saint Mary Major, Pomponius Laetus (after Mass) ascended the pulpit and delivered the funeral oration of his friend; then, from the same pulpit, a poet read an elegy on the death of Platina. This was indeed the revenge and triumph of Humanism."

Canon Zanino de Solcia of Bergamo in 1459 said Christ did not suffer for love of man, but under the influence of the stars.

Sixtus in 1474 had to proceed against Bolognese Carmelites who preached there was no harm in seeking information from demons.

In 1483 the magistrates complained that Sixtus had sent to dying King Louis IX of France some relics of the Lateran.

Bartol. della Volta would sell the skull of St. Dominic to the king of Spain and use the money for some useful public object. † 1485.

Professor Pedro de Osma of Salamanca denied the power of indulgences, the divine origin and necessity of confession,

and the infallibility and irresponsible autocracy of the papacy. In 1479 he was condemned by the Council of Alcala.

Professor Johann Buchenrath of Wesel at Erfurt placed the Council over the Pope; rejected the authority of tradition and of the Fathers; carried predestination to a point which stripped the Church of its power over salvation; struck the Filioque from the Creed. In 1479 he was condemned at Mainz by the inquisitor of Koeln and forced to recant. The reporter of the trial seems to think the only serious error was the one about the Holy Ghost and cites various men of learning who held most of the condemned articles of the Nominalist leader could be maintained.

Hans Holbein, Jr., in 1527, shows Aristotle and many other philosophers going down into the outer darkness.

II

MORALS

Pope Boniface VIII felt his oats when the Jubilee of 1300 drew 100,000 pilgrims to Rome.

Philip IV of France also dreamed of world power. Lawyer Pierre Dubois (?) advised him to take the Patrimonium Petri away from the Pope, for his business was to pray, preach, absolve, but not to wage wars like a secular prince and thereby set an evil example.

In the bull *Unam Sanctam* of 1302 the Vicar of Christ told the world the Church has two swords: the spiritual used by the Church, the secular used for the Church, at the nod of the priest, and "it is altogether necessary for salvation for every human being to be subject to the Roman Pontiff."

William du Plessis in the name of France charged the Holy Father with twenty-four varieties of heresy, the crassest simony, idolatry, consorting with sorcerers and demons, incest with his niece, sodomy, murder of Pope Celestine, etc.

"Pope Boniface, you have sneaked in like a fox; you rule like a wolf; you will go out like a dog," said Jacopone da Todi, the singer of the gripping *Stabat Mater*.

Dante placed Boniface in hell, for he "turned the cemetery of St. Peter into a common sewer of corruption."

There he also found Popes Anastasius II, for heresy; Nicholas III and Alexander III and Clement V, for simony,

and many other popes for avarice. He revered his teacher Brunetto Latini, but sternly put him into hell for unnatural vice.

Dante deplored the Donation of Constantine as the cause of all the corruption in the Church, which he scourged with passionate invective. He cast his slings and arrows at the trade of indulgences, "with which St. Anthony fattens his pigs and many others worse than swine."

Pope John XXII burned Dante's *Monarchy* in 1326. He sold offices for 775,000 gold gulden; Villani says 25,000,000. The shrimp with the repulsive face died before he could be deposed for heresy. * * *

Petrarch, a cleric, despised marriage as a degrading bondage and burden, yet had a son and a daughter from a mistress whom he treated harshly, according to his own story. The Pope made the crowned poet a prior, a canon, and an archdeacon, gave him a living with nothing to do, yet the poet flattered the Pope for more money. What for? To support children, keep servants, three secretaries, two horses, and entertain many guests! A brazen beggar like later Are-tino and Erasmus!

This virtuous clergyman called the Pope's Avignon "the Babylon of the West"; he said it contained everything fearful which had ever existed or had been imagined by a disordered mind, a hell on earth. "No fiercer satire on the Pope's court can be found than in his *Epistola sine titulo*." Monks were the only sure road to heaven.

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Giovanni Boccaccio was born in 1313 of a French wench and had three children by unknown women. In 1348 the Black Death came to Florence. It did not lead to repentance, but it did lead seven young ladies and three young men into a garden to tell 10 stories a day for 10 days — *The Decameron*. Most of them tell of clerical vice with elegant spice and the swinery it garnished with blood-curdling blasphemy.

The salacious filth is told to laughing young ladies, and by laughing young ladies to young men, and Europe roared with ribald shouting through many editions, translations, and imitations.

In 1573 Gregory XIII ordered an edition authorized by the

Inquisition, in which every phrase with a Lutheran sound is cut out, for instance, "the grace of God comes without merit." The licentious clergyman is turned into a layman and the lascivious abbess becomes a wife. Thus the good Catholic can obey the *Index* and yet enjoy the pure sewage, and Mother Church saves her face.

The *Contemporary Review* in 1878 commented: "This proves the impregnable position which had been taken by Paganism at the very heart of the whole civilized and Christian world."

Following the *Decameron*, the *Heptameron* of Queen Margaret of Navarre has bedtime stories for her maidens at which we stand aghast.

St. Catherine of Siena pictures the clergy as filled with selfishness, pride, avarice, careless about the souls, hard toward the poor, unjust to their underlings. They travel like worldly lords and courtiers on high horses, practice usury, in taverns gamble away the goods of the Church and their souls to the devil, decorate their she-devils, who come to the altar with a horde of children or commit unnatural sin! The monks tickle the ears of the people with fables. Their God is their belly. At night instead of singing the Psalms they have harlots come to them, and nuns have become public women. They that should give life, bring death.

She told her Holy Father, Gregory XI, at his court, which ought have been a paradise of virtue, her nostrils were assailed by the odors of hell. † 1380.

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Since 1378 there were two sets of rival popes lustily trading papal curses. The Council of Pisa in 1409 deposed Benedict XIII and Gregory XII as heretics and schismatics and elected Alexander V, who died May 11, 1410, likely poisoned by "Diavolo Cardinale" Cossa, who was elected Pope John XXIII. Now there was a three-cornered holy war while there was a three-cornered unholy war for the crown of the Holy Roman Empire of the German Nation. Interesting times, those good old times!

The Council of Constance met on Nov. 1, 1414. To it came Kaiser Sigismund with 20 princes and 140 counts. Pope John XXIII came with 29 cardinals, 7 patriarchs, over 300

bishops and archbishops, 4,000 priests, 250 university professors, besides Greeks, Turks, Armenians, Russians, Africans, Ethiopians, in all from 60,000 to 100,000 strangers and 30,000 horses.

The Holy Father had been a pirate; at Bologna he had plundered and oppressed his people and sold licenses to usurers, gamblers, and prostitutes; his cruelty reduced the population; in his first year as legate at Bologna he had outraged 200 girls, wives or widows, and a multitude of nuns; at least so say Catholic historians.

The Holy Council accused the Holy Father of seventy-two crimes — the murder of Pope Alexander V, rape, adultery, sodomy, incest, simony, corruption, poisoning, denying the resurrection and eternal life, etc., etc., etc.

Though hostile to John personally, the Patriarch of Antioch quoted the Decretum of Gratian: If a pope, by his misconduct and negligence, should lead crowds of men into hell, no one would have the right to find fault with him.

The Council found the charges proved and on May 25, 1414, deposed the god on earth as "the supporter of iniquity, the defender of simonists, the slave of lasciviousness, a devil incarnate."

When John was deposed, Hus wrote: "Courage, friends! You can now give answer to those who declare that the pope is God on earth; that he is the head and heart of the Church; that he is the fountain from which all virtue and excellence issue; that he is the sun, the sure asylum where all Christians ought to find refuge. Behold this earthly god bound in chains!"

The Bishop of Salisbury would burn him, but the devil incarnate was made a cardinal, and after his death at Florence on Nov. 23, 1419, they built a very fine monument by Donatello to his saintly memory.

The Council burned John Hus on July 6, 1415, and Jerome on May 30, 1416.

What kind of men were they in whose nostrils burning human flesh was a sweet savor?

In order to keep up the morale of these holy fathers, there were 1,700 artists, dancers, jugglers, actors, musicians, and — prostitutes, 700 public ones, not counting the private ones.

Hus wrote: "Would that you could see this Council, which is called most holy and infallible; truly you would see great wickedness, so that I have been told by Suabians that Constance could not in thirty years be purged of the sins which the Council has committed in the city."

Kaiser Sigismund condemned Hus for a heretic: the next year the Council condemned the Kaiser for a Hussite and heretic.

Pope John XXIII condemned Hus for a heretic. Soon after the Council flung him into the same prison with Hus the heretic.

John Gerson, "Doctor Christianissimus," of the great University of Paris, and Pierre d' Ailly, the great Cardinal of Cambray, accused Hus of heresy; later the same Council accused them of heresy.

Gerson declared Hus had never been condemned had not a lawyer been denied him, and himself would rather be tried by Jews and infidels than before the Council.

* * *

Cardinal Giuliano Caesarini at the Council of Basel wrote Pope Eugenius IV about the corruption of the German clergy: "These disorders excite the hatred of the people against the whole ecclesiastical order; and should they not be corrected, it is to be feared lest the laity, like the Hussites, should rise against the clergy, as they loudly threaten us. The Bohemian heresy is extinct, but another, much more dangerous, will arise. For it will be said the clergy are incorrigible and will apply no remedy to their disorders; they will fall upon us when they shall have no longer any hopes of our amendment. The minds of men are . . . ready for the birth of something tragic. The rancor they have imbibed against us becomes manifest; they will soon think it an agreeable sacrifice to God to abuse and rob ecclesiastics, as abandoned to extreme disorders, and hateful to God and man. Men will blame these abuses on the court of Rome because they see in her the cause of all the abuses of Christendom, because it had neglected to apply the necessary remedy. . . . The princes of Germany will rise against us. . . . I see the axe laid to the root, the tree about to fall, and instead of propping it whilst in our power, we hasten its fall. Bodies and souls will perish together. God hides from us the prospect of our

danger, as He usually does with those whom He destines for punishment: we run into the fire which we see lighted before us."

Holy Father Nicholas V had Poggio write against the Council of Basel: "That sink of iniquity, a monstrous birth, conventicle of 19 reprobates, tumultuary of debauched men, apostates, fornicators, ravishers, blasphemers, rebels against God."

Pope Felix V was "another Cerberus, a rapacious wolf, a golden calf, a high priest of malignity, a perverter of the faith, and foe of true religion."

Pope Felix and his cardinals surrendered, and Pope Nicholas V gave them the red hat.

* * *

Pope Sixtus IV wanted Florence and favored the Pazzi and Archbishop Salviati, who would murder the Medici and his 18-year-old nephew, Cardinal Rafael Riario, was there on a suspicious visit. On April 26, 1478, at the tinkling of the bell, and the elevation of the host, and the cloud of incense under Brunelleschi's Dome, Bernardo Bernardini and Francesco de' Pazzi fell on Giuliano de' Medici, and he fell and his blood ran out of 19 dagger wounds.

Giambattista Montesecco agreed to kill Lorenzo, but refused to do so in a holy church. "Another man was found, who, being a priest, was more accustomed to the place and therefore less superstitious about its sanctity." But the priest bungled his job and Lorenzo escaped with a light wound into the sacristy. Women shrieked and fainted, men cursed furiously and went mad with lust of blood. Archbishop Salviati, his brother, his cousin, Jacopo Bracciolini, and others were soon dangling from the windows of the Palazzo Vecchio, and Botticelli's brush had to paint them. Jacopo Pazzi fled, was caught and hanged. A friendly hand cut down the corpse and buried it. The mob dug it up, dragged it through the streets, hooting as the skull bumped over the paving stones, and flung it into the Arno to the tune of a street ballad. Bandini fled to Constantinople, but the Sultan, "shocked by this murder in a church," handed him over, and he was hanged. Lorenzo had Leonardo da Vinci paint him hanging. The clergy called Pope Sixtus IV "Vicar of the devil, minister of adultery, leno matris suae."

Murders in church were not rare. Carlo Visconti, Giro-lamo Algiati, and Giannandrea Lampugnani took the Sacra-ment and prayed to St. Ambrose in St. Stephen's Church in Milan, and when Duke Galeazzo Maria came in, they dag-gered him to death on December 26, 1476.

Lorenzo married his Madalena to Franceschetto, the very dissolute bastard of Pope Innocent VIII in 1488 and next year wrote him: "Others have not waited so long to play the pope: they wasted no time on nice points of honesty. Your Holiness is . . . free before God and man to act as you will. . . . As man is immortal and a pope is only what he makes himself, his personal dignity cannot be bequeathed: his only patrimony is the honors and gifts he can bestow in his lifetime."

The Pope made Lorenzo's 13-year-old Giovanni a cardinal, to take effect at 17 — the future Leo X.

Lorenzo gave the people licentious carnivals, wrote lewd songs for them, and plunged into all the orgies. At 40 he fell a victim to a married woman, older than himself, without grace or beauty — "madness" it is called by Guicciardini.

Angelo Ambrogino, called Poliziano, "the Homeric youth," "the most perfect ape of antiquity," sang the mistresses of Lorenzo. His Rispetti "are inspired by Aphrodite Pandemos, and the joys of which they tell are carnal." He was given to the vilest vice for a time. He drew crowds from all parts of Europe from 1480 to his death in 1494.

Luigi Pulci was the court jester and between courses ex-changed sonnets of ribald persiflage with Matteo Franco — the chaplain of Lorenzo's household. Accused of heresy, he was buried in unconsecrated ground in 1490.

Leo Battista Alberti, versatile, nowhere declares himself a Christian, never even names Christ. "The Renaissance had paganized the soundest hearts of the epoch." † 1472.

The "Ecatomfila," or the lady of a hundred loves, from her large experience tells her female hearers what kind of love to choose. "Heliogabalus might have used her precepts in his *Concio ad Meretrices*."

Florence had 9,000 people and 110 churches, and yet Beni-vieni admits: "Iniquity and sin was multiplied in Italy because the nation had lost the Christian faith. . . . The future life was denied and religion was mocked. . . . In short, Italy, and especially the town of Florence, was given over to unbelief. . . .

Even women denied the faith of Christ; and all, both men and women, returned to pagan customs, delighting in the study of the poets, and astrologers, and all the pagan superstitions."

Cardinal Briçonnet wrote Anne of Brittany Florence was the earthly paradise. * * *

Pope Eugenius IV in 1447 ended his hectic rule with the wail: "O Gabriel, how much better for your soul would it have been had you never been cardinal or pope!"

Tommaso Parentucelli's eloquent funeral sermon so electrified the cardinals that they at once elected him Pope.

With the brilliant new Pope Nicholas V "Humanism took possession of the See of St. Peter. . . . He surrounded himself with the most pagan Humanists and gave them without measure. . . . Eugenius IV refused to allow Lorenzo Valla, the author of *Voluptas*, to re-enter Rome: Nicholas called him to Rome and made him notary apostolic. Eugenius forbade the reading of Beccadelli's infamous book [*Hermaphroditus*: Nicholas spent nine days reading the satires of Filelfo, called by Symonds 'the most nauseous composition that coarse spite and filthy fancy ever spawned,' and rewarded the writer with 500 ducats.]

Nicholas remains one of the purest figures of the Renaissance. . . . "The study of the ancients" led to the appeal to the ancients — that is to say, to pagans — for the solution of the great problems which Christianity had solved for the preceding generations. It developed Latinisation of culture into its paganism. . . . The Italian Renaissance at the antipodes of Christianity." So writes Rector Alfred Baudrillart of the Catholic Institute of Paris in his *The Catholic Church, the Renaissance and Protestantism*.

The English Catholic Hilaire Belloc writes: "There was a reliance upon externals of religion at the expense of spiritual life. . . . The Papal court was turning into an Italian principate; skepticism was very rapidly spreading, and a sort of moral anarchy was beginning to appear." — *How the Reformation Happened*.

Father Ethelred Taunton in his *Wolsey* writes: "The greatest Pope of the Renascence, Nicholas V, had said the Roman Pontiffs had 'extended their authority too far, left no jurisdiction to the other bishops; he firmly purposed not to invade the legitimate rights of bishops.' "

J. A. Symonds declares: "Humanism took the Papal Court by storm and installed itself in pomp and pride within the Vatican . . . paganizing the Papacy . . . their passion for a pagan ideal."

The Jubilee of 1450 brought loads of gold to the Pope, who put into the Medici bank alone 100,000 florins. Now he could buy books — pagan books.

Francesco Poggio Bracciolini, Apostolic Secretary, belonged to the "Bugiale," "Lie Factory." Rector Alfred Baudrillart of the Catholic Institute of Paris writes: "During the Council of Constance Poggio and several of his friends formed a society which met every evening to hold scandalous and obscene discourses and to shower mockery upon the clergy in the palace of the Pope, whom they spared less than all the others."

At the ripe age of 70 the old sinner published *Facetiae*, jokes about the vices of the clergy told with ruthless ridicule and sarcasm. "In the Curia everyone is occupied with matters secular; but few things bear any reference to religion. All vices enter in and abound there in such a way that it is a mirror of the universe."

Lapo de Castiglionchio adds: "Arrogance, insolence, avarice, hypocrisy, boastfulness, gluttony, luxury, perfidy, cowardice, roguery, and deceit are the only things to be found there."

Europe roared through 26 editions and called for three Italian translations.

Poggio had 14 bastards and said he only followed the example of the clergy. At 50 he married a girl of 18 and had four more children. He showed contempt for Christianity and yet held high office for 50 years under eight popes. In 1459 he was buried in Santa Croce, and in 1560 his statue was set up as one among the Twelve Apostles in the Cathedral at Florence.

Francesco Filelfo confessed to the world he was superior to Vergil and to Cicero: Vergil was only a poet and only in Latin; Cicero was only an orator and only in Latin; he was both a poet and an orator in both Latin and in Greek. Q. E. D.

Students from all over Europe flocked to him, 400 of them, among them Popes Nicholas V and Pius II.

By his sharp pen he wangled money out of the great to

keep the wolf from the door for his 24 children from three wives, several servants, six horses, many mistresses and bastards.

Filelfo urged the Signory to kill Cosimo and quarreled with others. He and Poggio engaged in "perhaps the most infamous libels that have ever seen the light," Tiraboschi judges. The polite and learned world stood on the sidelines applauding for years. Then the filthy filth flingers made up. "His *De Jocis et Seriis* contain horrible obscenities and expressions from the streets and the brothels," reports Rosmini. Invoking Venus, the mother of Priapus, for help, he asked Pope Nicholas V for a bishopric!

In the funeral oration on Francesco Sforza the soul is proved immortal by Greek philosophers — "the Old and New Testaments afford additional evidence."

Antonio Beccadelli, Panormita, in his *Hermaphroditus* invested with voluptuous grace all the vices of Paganism. Pope Eugenius IV forbade it, and the stench was too strong for the nostrils of even — Poggio! Yet it took the world by storm. Kaiser Sigismund in 1433 crowned him with 800 scudi and King Alfonso of Naples created him a noble. Later he regretted his filth.

Rector Alfred Baudrillart of the Catholic Institute of Paris asks: "How comes it that the Renaissance enjoyed the protection of the Church? . . . The Pope's protection of Humanism is a fact well known. Poggio, Filelfo, and Aeneas Sylvius [Pope Pius II] delighted to publish the most basely scandalous narratives. Literature has never attained such a degree of obscenity. And the reality of life was in accordance with the current theories: the most infamous vices reigned without concealment. It was indeed the restoration of the flesh."

* * *

John Henry Newman wrote in 1833: "Rome is heretical now. If she has apostatized, it was at the time of the Council of Trent. Then it is to be feared the whole Roman communion bound itself by a perpetual bond and covenant to the cause of Antichrist. They have established a lie in the face of God's truth." In 1834: The Roman Church is "spell-bound as if by an evil spirit. She is in thralldom." "She may be said to resemble a demoniac possessed with principles,

thoughts, and tendencies not her own. We must treat her as though she were that Evil One which governs her." — *Tracts for the Times*, 15, 20, 38. Quoted by Constantine Labarum, pp. 159, 160.

"Luther found in the Church great corruptions countenanced by its highest authorities; he felt them."

Where all the world, the great in Church and State, had failed for centuries, Luther succeeded almost instantly. How? Mr. Newman says: "He adopted a doctrine original, specious, fascinating, persuasive, powerful against Rome, and wonderfully adapted, as if prophetically, to the genius of the times which were to follow. He found Christians in bondage to their works and observances; he released them by his doctrine of faith." — *Lect. Justif.*, p. 386. He became a cardinal.

The Catholic Lord Acton, professor of history at Cambridge and member of Gladstone's cabinet, writes: "The modern age did not proceed from the medieval by normal succession, with outward tokens of legitimate descent. Unheralded, it founded a new order of things, under a law of innovation, sapping the ancient reign of continuity. . . . Luther broke the chain of authority and tradition at the strongest link. . . . It was an awakening of new life; the world revolved in a different orbit, determined by influences unknown before. After many ages, persuaded of the headlong decline and impending dissolution of society, and governed by usage and the will of masters who were in their graves, the sixteenth century went forth armed for untried experience, and ready to watch with hopefulness a prospect of incalculable change." — *Lecture on the Study of History*, 1895, pp. 8, 9.

Again: "I have always had a liking for Luther. He supplied the force and energy to the Reformation, and the great idea of Justification." — *Corr.*, Vol. I, p. 202. 1918.

Acton and Gladstone loved and admired Doellinger, whom Lord Bryce calls "that glory of Catholic learning," who declared: "I see in Luther a great and noble character against whose person I would not cast one stone."

The notorious *Unam Sanctam* bull of Boniface VIII in 1302 was confirmed by Leo X at the Lateran Council in 1517, and 350 years later the eminent Catholic scholar von Doellinger sighed: "The last hope of a reformation of the Church was carried to the grave."

Was Luther needed? "As a Catholic, I am grateful to Luther. In the light of history, a Luther was needed, and needed badly. The surpassing courage of the man who faced the terrors of the stake and the gibbet; who openly defied the most powerful organization the world ever knew; who cared not a straw for kings and prelates as long as he felt his conscience was clear, must always be a source of admiration to every man, no matter what his creed. . . .

"Modern Catholicism owes a debt to Luther. He checked the recklessness that was hurrying the ancient religion to rank atheism. . . . I cannot withhold the tribute of an Irishman for Martin Luther, fighter." — *West Side Home News*, New York City, 1917.

Lawyer William Samuel Lilly, Secretary of the Catholic Union of Great Britain, in his *Renaissance Types* admits: "Luther's revolution was the salvation of the Papal Church. A Catholic historian has called the Council of Trent the greatest thing effected by him."

In other words, it was Luther who compelled the Papal Church to clean house and sweep out at least the most disgraceful public scandals in morals. When Cardinal Carafa was made Pope Paul IV, a medal was struck showing Christ driving the thieves out of the Temple. Quite interesting, this metallic and medallie Papal confession that there were thieves in the Temple. Only it was not the Pope who did the driving, it was Martin Luther.

Lilly goes on: "Luther's revolution served the cause of Catholicism in another way. . . . It quickened into new life both their theology and their philosophy. Nor is this all. The struggle for existence imposed there — in Germany — upon Catholicism by contiguous Protestantism has had the most salutary effect upon it. . . . It is a marvelous contrast to the intellectual decadence exhibited by Catholicism in countries where the Lutheran revolution never entered, or where it was repressed by the fires of inquisitors and the swords of dragoons."

Francesco Ruffini, Professor of Ecclesiastical Law in the University of Turin, Italy, in his *Religious Liberty* on page 405 quotes Johann Nepomuk Bartholotti, the Catholic professor of theology at Vienna: "The work of the Reformation was

providential because, without it, the world would have been sunk in superstition."

On page 407 he quotes Joseph Watteroth, later professor at the Catholic University of Vienna: "The Protestant Reformation has been of wonderful assistance in purifying customs and doctrines. Luther was right on many points, and if this had been recognized, a schism would have been avoided. We owe it to the Protestants that we are at last able to understand the genuine truths of the Gospel in our own language, so that they may become accessible to all. Their learned men have despoiled the history and religion of the Church of all monkish fancies and excrescences which had been added to it; they laid the foundation of a sane philosophy based upon experience and religion; they are far in advance of us in all branches of literature; their schools have supplied our universities with the best teachers and our institutions with worthy officials. We, it is true, have had many extremely able men; but they have been prevented from fully exercising their faculties by Catholic oppression, for which reason we are now far from being able to offer a counterpoise to Protestantism in Germany."

Oak Park, Ill.



The Interpretation of Difficult Bible Passages

By W. ARNDT

(A CONFERENCE ESSAY)

What a grand book we have in the Bible! While we are said to live in a new age since scientists have learned how to split the atom and there is preached to us the philosophy of collective action in national and international affairs in the labor world and politics — a philosophy which is definitely in the saddle and riding fast and furiously — we Lutherans cling to the old Book. We say it comes from God and it leads to God. In this world's wilderness we grope about, dark night hovers over us, we are lost in bogs and morasses, a lightning bug now and then appears, creating a false hope, and disappears as quickly as it came, and then, when every prospect of our finding the way home is gone, there comes from the

hand of God the bright light of His Word, illuminating the scene and showing plainly the road we must travel to reach our Father's house, in which there are many mansions. Think of 2 Pet. 1:19: "We have something more sure, the prophetic Word, to which you do well if you give heed as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts" (free rendering). In many of our church collects we thank God for His holy Word. And let us, each time when one of them is read, join heartily, reverently, ardently in the prayer, realizing fully that the praise is not too fulsome nor the appraisal too enthusiastic.

You see from what I have said of the Bible and the Word of God that I do not at all hesitate to identify these two concepts. Some people refuse to take this step. The Bible *contains* the Word of God, they say, but you must not hold that it *is* the Word of God. All Modernists that I know of speak in this fashion. An early representative of this group of people, Dr. C. A. Briggs of Union Seminary, in a work entitled *The Bible, the Church, and the Reason*, said concerning the writers of the Scriptures, "We affirm that they are infallible on all matters of divine revelation, in things wherein men need an infallible revelation from God. . . . We do not claim that the writer of the poem of creation knew biology or astronomy better than the exponents of modern science. They are authentic for their purpose, to determine every question of religion, doctrine, or morals." Dr. Fosdick puts it this way (*The Modern Use of the Bible*, p. 51): "We live in a new world. We have not kept the forms of thought and categories of explanation in astronomy, geology, biology, which the Bible contains. We have definitely and irrevocably gotten new ones, diverse from, and irreconcilable with, the outlooks on the universe which earlier ages in general and the Bible in particular had. Whatever we may think of it, this is a *fait accompli*." On this sentiment the changes are rung, and the slogan always is: "The Bible contains the Word of God, but it is not the Word of God." That view of the Scriptures we emphatically reject as being a violation of what the Bible itself teaches concerning its origin and character. "All Scripture is given by inspiration of God," we assert, repeating the words of the Apostle Paul. What we say in particular against the charge that the Bible teaches an outmoded world view,

how we counter with the statement that whatever the Scripture says is true; that this, however, does not mean that the Bible is a book of science, that its purpose is not to teach biology or astronomy, that in speaking of the phenomena of the physical universe it uses the terminology of everyday life, as we do, too, our supersophistication notwithstanding; that it often employs poetic imagery in speaking of the mechanics of the universe—all that I shall not dwell on here. Our literature abounds in essays and treatises where this teaching is upheld.

I

Today we wish to speak of Bible passages that present difficulties. Yes, there are difficulties in the Scriptures. When first uttered, that may seem to be a shocking statement. How can the Bible, the Word of God, given us for our salvation, contain difficulties? Having such a source and such a purpose, it must be perfect, clear, unambiguous, a smooth road without stumbling blocks, thorns, or thistles. That is true, we say, and if we were angelic beings, without weaknesses in our vision and understanding, as unclouded in our intellect and as pure and holy as Adam was when he issued from the hand of God, we should find the Bible such a book. That at times the road we travel when we read the Scriptures seems rough and narrow is due to our being sinful and hence weakened in our powers of comprehension and especially in our willingness humbly to receive divine truth. Hence, if we think that we detect imperfections in the Scriptures, that is caused not by the actual presence of such imperfections in the divine Volume, but by our faulty vision and lack of proper approach.

A little analysis of the situation might be helpful. The Bible is intended to set forth the way of salvation which God in great love has prepared for fallen mankind. What an indescribably glorious way it is! Paul, quoting the Prophet Isaiah, speaks of it in holy ecstasy, saying that eye hath not seen, ear hath not heard, and into the heart of man there have not entered the things which God has prepared for those that love Him, but that to His Apostles He has revealed these matters through His Spirit. We see that we are here dealing with something that is supernatural, divine, far above human ken and understanding. But to the unenlightened, carnal, human mind these things are obnoxious. The same

Apostle, in the same connection, namely, in the opening chapters of the First Epistle to the Corinthians, declares that to the Jews God's method of saving man is an offense, a stumbling block, a scandal, and to the Greeks foolishness, something ridiculous. Let us remember that we still have a large area in our being which is not enlightened by the Holy Spirit. To the extent that we, as it were, have this dust on our lenses our sight is imperfect, and we find difficulties in God's revelation.

Nor should we forget that in the Bible there are revealed to us the deep things of God. Of course, they lie beyond our powers of comprehension. We cannot even satisfactorily understand such matters as space and time; much less can we grasp the first cause of everything, the personal cause, our great God. The difficulty here is not created by the Bible, it is inherent in the subject that is spoken of. The simple Bible Christian, as long as he reads the Book with the trusting eyes of a child of God, is not worried. He reads, for instance, that God is one. He adores this great, omnipresent, all-wise God. Then he reads that the Father is God, the Son is God, the Holy Spirit is God. That, too, makes him bow in adoration and thanksgiving as he thinks of what we owe to the Father, the Son, and the Holy Spirit. But by and by old Madame Reason, who occupies one or two or even more rooms in his inner self, pays him a visit and after several polite, flattering bows tells him that he is a great fool for accepting with such a simple mind everything the Bible says. She upbraids him for forgetting everything he has learned in arithmetic, for instance, that one, plus one, plus one, makes three. And if our simple Bible Christian is not on his guard, the old madame will actually floor him.

II

In addition, there are difficulties of language. The Bible comes to us in our human speech. It is the only way in which it could come with any prospect of benefiting us. If it had been written in some other than the human tongue, in the language of the cherubim and seraphim, supposing we can ascribe use of a special language to them, what would have been the use? God condescended to speak to us in our own way, in writings representing articulate sounds that we can reproduce. But, owing to our imperfections, our human lan-

guage has its difficulties. I am not now thinking of the many instances when we ourselves failed to be as perspicuous as we should have been. No doubt you have often noticed that in spite of utmost clarity one or the other of your hearers misunderstood you. The fault was not yours. The hearer did not perceive your emphasis or some conjunction or pronoun which you quite dexterously employed, or in the crucial moment his attention was suddenly deflected, let us say, by a fly or some other insect that settled on your forehead, and he missed three or four sentences that you spoke, and as a result he received a distorted picture of what you quite faultlessly presented. Alas! Alas! We always come back to human imperfections.

On the matter of language old Nathanael Burton, a New England divine, in a lecture delivered about sixty years ago before theological students, made these interesting remarks: "Such is language, young gentlemen, the instrument we are all using so fully and looking intelligent while we use it; the instrument you will do your preaching with and draw up creeds with and wreak yourself upon with great enthusiasm some time. Well, wreak on. I have no objection. I myself have been wreaking on it for the last hour or more. But let us not pretend that these dice we play with are perfect. If only they were, some questions would have been settled thousands of years ago. But how can they be settled when the coin of interchange is of indeterminate value? How much are those dimes and half dollars and dollars that are flying about in such helter skelter fashion? Nobody quite knows. Often when a speaker passes a dollar, as he supposes, the man in the pew sees but ten cents in it. Occasionally the speaker's ten cents is worth a hundred dollars. The fact is, language, as used, is a semichaotic flux of uncertainties, wherein we are exercised most wholesomely for something better yet to come; beatific visions and other visions. Of course, here and there in the welter there emerges a limited spot of solid land; the ascertainable and ascertained; and on those spots we sit down and have a dear good time. Not because such unsizable and stingy spots are so much in themselves, but, being all that we have, they are valuable, and besides, they show that spots emerged are possible in our case. If they are, we may hope for more of them gradually. At any rate, they are good spots

to jump from and take with us when we are called to go out of this 'seeing in a glass, darkly' and knowing 'but in part.' " (*In Pulpit and Parish*, reprinted by the Macmillan Co., 1925; p. 215.) If these words were intended to demonstrate that the Bible is not a clear Book, we should have to disavow them. But if, as it seems to me, they were spoken to draw attention to the difficulties we meet when we endeavor to convey our thoughts to other people, they stand, and every one of us has one or several stories to tell which would confirm these sentiments.

We come back to the Bible. It is given us in human language, and this medium of communicating thought, as I tried to show through the quotation from Burton, causes us difficulty; that is true even when the speaker is God Himself: to such an extent our human powers of perception and comprehension have deteriorated. We need not stress now that the Bible comes to us in foreign languages, the Hebrew and the Greek, and that it was written over a fifteen-hundred-year period, which was terminated some eighteen hundred and fifty years ago—matters with which this group is thoroughly familiar and which enormously increase our difficulties as we endeavor to understand the Scriptures.

III

The things that become troublesome, in some instances to many, in other instances to but few people, are of various kinds. There is one class of texts which merely baffle our attempts at getting at the meaning and hence do nothing to us except that they try our intellectual capacity. There are others that give some people pause on doctrinal grounds. Then there is a class which is under attack for moral considerations. And, finally, there is a large group of texts which present difficulties from the point of view of history or archaeology or science. In various ones of these classes so-called contradictions between texts play a role.

What must be our attitude when we meet difficulties in the Scriptures? I reply, We must deal with them patiently, reverently, in holy awe, never forgetting that we are confronted with a word of the great God. Study the passage in the original tongue, and often the whole difficulty will at once disappear. Let me here give an example. The King James Version makes Paul say, Col. 3:12, "Put on therefore as the elect of God, holy and beloved, bowels of mercies." That

sounds very strange to a modern ear. I wonder whether the people of the age of James I understood it? A little study of the original will show you that what is meant by bowels of mercy is simply the affection, the feeling, or emotion, of mercy. The King James scholars translated literally, too literally.

Next, study your passage in systematic fashion. The hermeneutical rules can be summarized in these brief words: Interpret your text, first, lexically; secondly, syntactically; thirdly, contextually; fourthly, historically; fifthly, according to the analogy of the Scriptures and the analogy of faith. "Lexically"—that means, studying the Scripture words with the help of good dictionaries, looking both at the etymology of words and at their current usage. "Syntactically," of course, refers to the study of words in their relation in the sentence. "Contextually" points to the study of the text in its connection. "Historically" means that you look at whatever historical factors are involved either in the background of your passage or in the passage itself. And, finally, the directive about the analogy of the Scriptures and the analogy of faith tells you to obtain from parallel passages such light as you can and to let your interpretation of obscure passages be guided by the clear passages speaking of the same subject. Usually when one approaches a passage along these five avenues, the difficulty that hovered over it disappears.

IV

Now I should like to take up some passages that are known to contain difficulties. Let me begin with Gal. 3:20, one of the famous *cruces interpretum* ("300 different explanations"); besides, one that occurs in an Epistle Lesson of the church year. "Now a mediator is not a mediator of one, but God is one." (A. V.) The lexical study will not help you much; every word is of crystal clearness. The syntactical study of the text is interesting. Your grammatical conscience rejoices to find a construction which is sufficiently rare to be fascinating and sufficiently frequent to make for easy solution: the possessive genitive in the predicate position. The translation is: A mediator is not (a property or agent) of one, but God is one. The translation with a sharp look at the syntax of the sentence obviously does not furnish us the key we are seeking. Next we study the passage contextually, and

here we are given a flood of light, so that the text becomes luminous and points to an important truth.

We observe that Paul is speaking of the relation between the Mosaic Law and the Gospel. While both are divine, the Gospel is superior: this is his thesis. The Gospel was given by God to Abraham in a solemn covenant. When the Sinaitic legislation came, four hundred and thirty years later, it surely could not overthrow the duly confirmed Gospel covenant. Besides, Abraham was given the inheritance not on the basis of the Law and obedience to it, but in a pure Gospel promise. Did the Law, then, have any function at all to perform? Certainly. It was given on account of the transgressions. However, it was a temporary institution, to last merely till the coming of the promised Seed. It had a high dignity, it was ordained through the instrumentality of angels, and a mediator, Moses, conveyed it to Israel. But now mark well what is implied in the last-named fact. A mediator belongs to two parties, in this case the giving and the receiving parties. That means that He who does the giving deals with the beneficiary of His action *indirectly*. He does not go to him in person, He sends somebody else. That was the way God dealt when He gave the Law: He used a messenger. Altogether different was His method when He gave the Gospel. There He dealt directly with the beneficiary. On the side of God there was but one party involved — God Himself, no intermediary, no messenger. This helps to emphasize the superiority of the Gospel. God Himself brought it to Abraham, while in the case of the Law He employed a subordinate to take it to Israel. When the president sends us a letter through his secretary, we feel honored. But when he steps into our house in person to convey some information or bestow a medal, that feeling of being honored is much enhanced.

There is a fourth approach to the text, that of historical study. It will help. It draws attention to the circumstances in which the Letter to the Galatians was written — that turmoil, confusion, distress, and defection caused by the Judaizers among the young congregations of Galatia which made Paul unsheathe his sword and rush forward against the false teachers in holy wrath. Seeing the issue that was involved in the controversy, the freedom of the Gentile Christians from the yoke of the Law, will aid us to understand the text.

Finally, the analogy of the Scriptures, that is, of the parallel passages that treat of the matter touched on in the text, and the analogy of faith, that is, the clear passages of Scripture that contain doctrine, must be considered. In this case the analogy of the Scripture confirms that the Law was given to Israel through Moses, who was with God on Mount Sinai for forty days, hence that God gave the Law unto Israel indirectly, while to Abraham He appeared and spoke directly, there being no mediator whom He employed. The analogy of faith upholds what we arrive at as the legitimate meaning of our passage — the superiority of the Gospel. I need merely point to such clear passages as Col. 2:17, which speaks of the Mosaic regulations as having been a shadow of things to come, while the body is of Christ. Thus ends a somewhat lengthy study, which, however, I trust illustrates somewhat the application of the chief hermeneutical principles.

V

Let me now take you to a passage which has some significance for present-day discussions in the field of Lutheran union, Rev. 20:4-6. It may well be called one of the, alas! rather numerous martyrs of wrong exegetical procedure. The Authorized Version renders it: "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Engaging in a little lexical study of these words, we note that souls are spoken of — *psychas*. The holy seer beholds not bodies, bodies raised from the graves, but souls — a fact which is often overlooked. The bodies of the people spoken of were in the tombs, but their souls were in heaven. The soul is that part of our being which survives after death, which is immortal. Other words of the passage might profitably be studied, but time will not permit now.

If we look at the passage syntactically, we are struck especially with the aorist *ezeesan*, vv. 4 and 5. The connection demands that we translate it as the inchoative aorist — “they became alive.”

We come to the context, which is most important and whose consideration will give us an opportunity of studying the passage as a whole. John records one of the many marvelous visions he speaks of in the Book of Revelation. He there sees and depicts something that is to happen in the future or, as some think, in part had happened. Conditions in the invisible world are portrayed as if this world were visible, material, tangible. An angel descends from heaven; in his hand he holds the key of the abyss of hell and a large chain. He sees Satan, the dragon, the old serpent, and binds him and locks him up in the abyss for a period of a thousand years. It was a gracious measure of God to restrain Satan from carrying on his nefarious work during this period of time. At the end of the thousand years the door is opened, and for a little while Satan is loosed and permitted to roam freely.

Then John is shown something else that happens. Thrones are placed, and the souls of those that had died for their testimony of Christ and of their brethren who had not bowed to the beast are put on them. These persons had been put to death or had died as true believers, but they became alive and entered heaven. They were given places of honor and ruled with Christ. The other dead did not become alive and enter heaven. This entering of heaven is the first resurrection. Blessed is every one that experiences it. He is saved beyond all danger, and he is a priest of God and Christ in the holy temple of heaven.

Before entering upon the controversial features and aspects of the passage, we may ask whether the fourth avenue of approach, that of historical considerations, will help. I think it does. The Book of Revelation was written in an era of persecution, as the opening chapters show. John himself, the writer, was a prisoner on the island of Patmos, confined there on account of his testimony of the Savior. On one of the congregations addressed by John, the one at Pergamos, and perhaps on others, bloody persecution had descended; one Christian martyr is mentioned by name, Antipas (Rev. 2:13). The

congregations needed strengthening and comfort. So John is given the grand visions which begin in chapter 4 of the book and which show what struggles and what glorious final victory lie ahead for the Church. With this background we can understand our passage still better. A number of Christians have been beheaded, that is, slaughtered, as witnesses of Christ. Then an angel descends and binds Satan. There comes an era of comparative quiet and peace, lasting one thousand years, and the souls of those that died as martyrs and faithful disciples are received into heaven and shown high honors.

Another point we must not forget as we look upon the book as a whole is that it is full of apocalyptic imagery, symbols, drapery, ornamentation, and conveys its prophecies in this picturesque, striking fashion. It would be a sad error to overlook this character of the book and to interpret it literally, to think, for instance, that the thousand years must necessarily refer to one thousand calendar years, as we reckon time today.

Let us likewise cast a hurried look at our fifth avenue of approach — the analogy of Scripture and the analogy of faith. Are there parallel Scripture passages in which the New Testament times are spoken of, especially the times of persecution? Yes, many of them. In an eminent way our heavenly Lord Himself speaks of these times in His eschatological discourse, dispensing warning and comfort. And since His instruction is not couched in figurative, symbolical language, but in clear, definite terms, it must be normative for us in our interpretation. We say it belongs to the analogy of faith. He, too, tells us of persecution, both spiritual and bodily, coming for His followers. In this discourse He speaks the well known words Matt. 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," from which we gather that there will be an opportunity for the proclamation of the Word in all parts of the world, which may imply that there would come a period of comparative calm, when Satan would not be able to do his worst. — As to the understanding of the term "the first resurrection," the analogy of faith can guide us. The statements of Christ in John 5 and John 6 are an indication to us that the term cannot be understood to refer to a resurrection of the body (cf. John 5:28; 6:39, 40, 44).

I have been making a few statements which you will like to see investigated a little further, I am sure. I hold that the scene of what is placed before us in this vision of John is heaven. The text, I must admit, does not say so. But since in the Book of Revelation otherwise the throne of God and the Lamb is in heaven, and since the saints spoken of will reign with Christ, we are justified in saying that what John beholds here takes place in heaven itself. Another point refers to the becoming alive of the martyrs, which I interpreted as designating their entrance into heaven. An explanation which is heard quite often refers this term, as well as the expression "the first resurrection," to conversion. If anybody thinks that this explanation is the best that can be presented, let him hold to it; he is not violating any teaching of the Scriptures. But I should like to set forth briefly why I prefer the interpretation I gave and which, as far as the term "the first resurrection" is concerned, is shared, for instance, by Lenski (*Commentary on Rev., ad loc.*) John does not seem to be speaking of the conversion of people. Conversion is presupposed. The people whom he views were believers in Jesus, have remained faithful, some have died as martyrs. Then they became alive, and that is called the first resurrection. Furthermore John says: The second death, that is, eternal damnation, will have no power, no authority, over these people. It is implied that they suffered the first death, physical death. The becoming alive occurred at the time of their physical death, not before. But how can, so somebody may ask, the entrance into heaven be called a "becoming alive"? It seems to me such terminology is not at all strange. Whoever enters heaven enters upon true life. Hence at times, when reporting the death of a Christian, we say he or she entered life.

Another question refers to the thousand years. I said that it would be wrong to think that the term must be taken literally. But it seems altogether proper to hold that it signifies a rather long period of time, because one thousand is a large number. You know that a number of believing exegetes begin the period with the birth or the death of Christ. Others hold that its beginning must be fixed at the time when the cruel persecutions of the Christians by the Roman government ceased. The latter view I consider more likely to be correct. There has been, so it strikes me, a period of perse-

cution; there have been martyrs; others have passed through the fire of minor tribulations and remained faithful to the end. Then there comes a season of comparative tranquillity. Whether the period of calm is still on, nobody can say with certainty. Owing to the onslaughts of unbelief, Modernism, and atheistic evolutionism, on the one hand, and the definite resurgence of papal presumptions, on the other, many of us hold that the thousand years lie in the past and that the little period which John speaks of, during which Satan will be loosed (Rev. 20:3), is upon us. Here everyone must speak with restraint.

Dr. Lenski, I must not fail to mention, holds the thousand years began with the birth of Christ and are still in progress; they simply represent the New Testament period. It is true, says he, that in this period there is the coming of the beast and of the false prophet, and there occur all the other terrifying phenomena described by John, but Satan's power is definitely curtailed since Christ came and bore our sins. To me that interpretation does not appeal. John, as I said a moment ago, impresses me as distinguishing in the history of the Church between an era of persecution and one of calm, and it appears arbitrary procedure to identify the New Testament era with the thousand years of peace.

A more serious question is whether the chiliasts do not, after all, seem to have a good foothold here. Does not John teach such a period of earthly bliss as the millennialists picture in glowing colors? My reply is: Not at all. According to the imagery of the Apocalypse we have to hold that the scene where the reigning of the faithful witnesses occurs is in heaven. The throne of God and the Lamb is in heaven, and the saints will reign with God and Christ. The chiliastic notion of a reign of Christ with the saints here on earth has no justification in the text. It rests on a sheer assumption.

That the first resurrection, pointed to with insistence by millennialists, does not refer to a bodily resurrection seems to be borne out by the description of the final Judgment in vv. 11-15 and following. The dead were raised, says the holy writer, the great and the small, without exception. Does he here speak of unbelievers only? There is nothing to warrant that view. The saints must be included. The Book of Life was opened, and whosoever name was not found in it was

cast into the lake of fire, which implies that those whose names were recorded in that divine register were received into everlasting life. The description is so comprehensive that it must include the raising of the bodies of the saints mentioned vv. 4-6. Hence the bodily resurrection of the saints did not occur at the beginning of the thousand years.

But why, then, somebody may ask, does the Holy Spirit at all speak of the becoming alive of the martyrs and other faithful witnesses? The reason is quite apparent. We have the same consideration operating here which makes Jesus say to the church in Smyrna: "Be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10. The Lord is giving comfort and cheer to the suffering, persecuted believers. Here, on earth, their lot may appear unenviable; but when they die, they will enter life—if they remain faithful to Him who called them to be His own. The passage just quoted may be called an excellent commentary on the difficult text we have been considering: In the world beyond the grave the crown of life is given the loyal disciples. God be praised for this gracious assurance.

VI

And now let me take you to a difficult passage of an altogether different kind—one found in the Old Testament and which is said to contradict a sister passage. Both are found in the Prophet Ezekiel. The charge is made that in chapter 26 Ezekiel, as spokesman of God, definitely predicts the utter destruction of Tyre in Phoenicia through Nebuchadrezzar, but when we come to chapter 29, we find that Nebuchadrezzar is said not to have been successful in his undertaking against Tyre, to have worked, but to have received no wages, and his army is said not to have received any either, wherefore as a compensation God promises him the riches of Egypt as spoils. Ch. 26:7 ff. we read: "For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadrezzar, king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. . . . They shall make a spoil of thy riches and make a prey of thy merchandise; and they shall break down thy walls and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water. . . . And I will make thee like the top

of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God." These words were spoken in the eleventh year (ch. 26:1), that is, the eleventh year of King Jehoiachin's captivity (ch. 1:2).

Now in the 27th year, the 27th year of the captivity of King Jehoiachin, another remarkable statement in which Tyre plays a role is uttered by the Prophet (ch. 29:17 ff.): "And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it; therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadrezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God." You see, says the critic, that Ezekiel is here either contradicting himself or admitting a serious error in his former prophecy. The campaign against Tyre did not succeed, the prophecy was not fulfilled. Tyre remained, Nebuchadrezzar was baffled, and that is acknowledged by the manner in which Egypt is promised to the king of Babylon as a compensation.

The difficulty is less known than many others, and the casual Bible reader never notices it. But it will be well for us who are theologians to wrestle with it. Tyre, as we learn from history, was besieged by Nebuchadrezzar for thirteen years. The whole science of warfare, as far as it was then known, was employed to capture and destroy the city. Did the great king succeed? Before we answer that question, let us recall that in our school days we learned that Alexander the Great several hundred years later attacked Tyre, which resisted him with great obstinacy, and that only after a siege of a number of months did he succeed in taking the city by storm. The student will say that apparently Nebuchadrezzar did not succeed, that it took Alexander the Great to carry out the prophecy against the city, and that hence it seems that the prophecy of Ezekiel failed of fulfillment.

In going into our examination of the question we shall dispense with our five avenues of study, the material being too vast. The respective texts have to be carefully read. It may have struck you as you listened to the reading of the passage from Ezekiel 29 that nothing is said there about lack of success on the part of Nebuchadrezzar in his undertaking against Tyre. The only thing that is asserted is that the king and his army worked hard and received no wages. That leads at once to the view that Tyre was actually taken and destroyed, but that for some reason Nebuchadrezzar did not receive rich spoils in this expedition. The explanation which is offered by way of conjecture is that when the king was about to capture the city, the inhabitants put their treasures on vessels and simply withdrew, leaving a comparatively empty shell for the invaders. That seems a perfectly tenable explanation. Nothing can be said against it. The Babylonians may be assumed to have destroyed as much of the city as they could and to have left it in ruins.

It is true that ch. 26:12 prophesies, "And they shall make a spoil of thy riches and make a prey of thy merchandise," but that would naturally refer to such goods and possessions as the inhabitants were unable to take along. It would have been difficult for them to put everything valuable on their vessels.

There remains one more thought. It might appear that in view of the later flourishing condition of Tyre the prophecy of Ezekiel foreshadowing the complete destruction of the city and its desolate condition was not fulfilled. Keil replies that Nebuchadrezzar began and that later conquerors concluded the work, so that today Tyre is a comparatively desolate place, a site of ruins and devastation. I might add that the text of Ezekiel by no means compels us to hold that all the destruction prophesied was to be caused by Nebuchadrezzar. If the history of the fulfillment shows that much of what was predicted occurred at a later period, this would not prove the prophecy inaccurate. Parts of it are general enough to allow for ultimate fulfillment in a remote future. Cf. vv. 13 f.

I should mention, too, that old exegetes have solved the difficulty by pointing to the fact that there were two Tyruses, or Tyres, one, the old city, located on the mainland, and the other, the new city, located on an island which was separated

from the old city by a narrow strait. Nebuchadrezzar took the old city, these exegetes held, but failed in his efforts to capture the new Tyre. This, too, I consider a possible explanation.

The more we study this sacred Word, the greater must become our humility, because we see all the time how limited our knowledge is and how, when we reverently study the so-called difficulties of the Holy Scriptures, these difficulties disappear. At the same time a feeling of triumph should fill us as we see the truthfulness of our good old Bible vindicated, and we should exclaim: "Verily, *Verbum Dei manet in aeternum!*"

St. Louis, Mo.



Homiletics

Outlines on the Standard Epistle Lessons

REMINISCERE SUNDAY

1 THESS. 4:1-7

We live in a paradoxical age. Loyalty to God is called bigoted dogmatism, but fanatic liberalism in doctrine and life is applauded. Our text pleads for an ever-increasing, unyielding loyalty to God and presents God's power and plan for such a life.

GOD-PLEASING WILLFULNESS

I. Its source II. Its manifestations

I

Willfulness in negative sense: man by nature (Gen. 6:5; Acts 7:51). In their former state also the Thessalonians had been willful against God. Now they should be as determined in the sanctifying of their lives, even more so.

They possessed the necessary power. The exhortation is "by the Lord Jesus," διὰ τοῦ κυρίου. The Apostle appeals not merely as Christ's representative (2 Cor. 5:20), but on the basis of the atonement "by Jesus Christ" (cf. Eph. 1:5). Since Christ had perfectly kept the Law for them and redeemed them from the curse of the Law, they could say with the Apostle: Phil. 4:13. The redemption through Jesus Christ is the power and motivation unto sanctification.

They were elect of God (ch. 1:4). As such they were called (v. 7). Not only a turning to a life in God, but also a life for God follows.

This sanctification is willed by God (v. 3 a). He insists on it. He works faith in us, and thereby "the new man" is created (Eph. 4:24). This inward man delights in the Law of God (Rom. 7:22). We do the good works, but the initiative lies with God (2 Cor. 3:5), and He works through us (Phil. 2:13). If the slogan *deus vult* at the convention in Clermont could stir up the masses of Europe to forsake occupation, land, and family to engage in the Crusades, how much more should the will of God persuade us unto sanctification.

As the Thessalonians, so we. We need continued encour-

agement to increase in sanctification (v. 1 b; *Triglot*, p. 907: "Form. Con., Sol. Decl." II, 68). Having been redeemed by Christ, having been made Christians, and knowing not only that sanctification is God's will, but that He Himself works in us both to will and to do (Phil. 2:13), we Christians are well equipped, in utter disregard of our rebellious nature, peevish flesh, and inflated reason and in the most willful manner, to go about those things which tend evermore to the sanctifying of our lives.

II

It took God-pleasing willfulness to manifest sanctification in Thessalonica. The city was known for its unblushing unchastity, depraved debauchery, and dishonesty in business. Cf. the moral laxness of our age.

God-pleasing willfulness manifests itself in various actions of believers. Sanctification is used as a general term (v. 3 a; ch. 3:13). The life of Christians is to be a state of doing good works, προστασθαι (Titus 3:8). It is to be for "necessary uses" (Titus 3:14).

Specific manifestations: a. Purity. Avoid every form of sexual irregularity (v. 3 b). Not only public scandals, but also those things done in secret are to be avoided. The positive side of the Sixth Commandment is to be stressed. Personal purity becomes saints (Eph. 5:3). Our body is the temple of the Holy Ghost (1 Cor. 6:19). We are to sanctify ourselves (Lev. 20:7). Not merely the outward decency, but also the chaste inward attitude belongs to the proper concept of God-pleasing willfulness (v. 5 a). Since the heathen know not God, they delight in carnal desires (v. 5 b); but we who know the God of Holiness have higher ideals. Impurity and holiness are opposites (v. 7).

b. Honesty (v. 6). The Thessalonians were to be honest even in a city known for its fraud. With God as the Avenger, dishonesty is not even shrewd business. Especially in business connections with each other they were to be a light in the unscrupulous economic setup of this city. Applications: Not only in business dealings, labor relations, and tax payments, but also in our church contributions.

In a world which is infatuated with sexual licentiousness and obstinate in its greed for wealth and power because it deifies materialism, we Christians are firmly to set our will on holiness in the power from on high. VICTOR MENNICKE

OCULI SUNDAY

EPH. 5:1-9

Christians, though living in this world, are not of the world (John 17:14-16). They have experienced a remarkable change (2 Cor. 5:17; 1 Pet. 1:23). This change manifests itself, and must do so, in their entire conduct. They must walk worthy of the vocation wherewith they are called (Eph. 4:1). In our text the Apostle uses the believer's high calling of God in Christ Jesus as the motivation for his exhortation to holiness and good works.

WALK WORTHY OF YOUR VOCATION IN CHRIST JESUS

- I. As God's dear children through Christ walk in love
- II. As saints in the Kingdom of Christ avoid all uncleanness and covetousness
- III. As lights in the Lord Jesus walk as children of light

I

A. V. 1. Christians are dear children, beloved of the Father, who has in His marvelous loving-kindness adopted them; beloved of the Son, who gave Himself for them and thus made it possible for them to become children (v. 2); beloved of the Holy Spirit, who regenerated them into sonship (cp. Eph. 2:18-22; 3:16; 4:30). What an honor to be a child of God, dear to Him!

B. Therefore be followers, imitators of God and of His love. Children imitate their father, so imitate your Father, the Triune God; and as He is love, so let your whole life be love, love toward God (1 John 4:19) and His commandments (1 John 5:3); love toward your fellow Christians (1 John 4:10-12, 20-21; 5:1-2); toward all men (Matt. 5:43-48). As children of the God of love walk in love! (*The Lutheran Hymnal*, No. 397.)

II

A. Christians are saints (v. 3), not by nature, but because they have by the Holy Spirit been made citizens in the kingdom of Christ and God (v. 5). The Apostle had addressed them as saints (1:1); he had told them how they were made saints (1:3-14; 2:1-22). They were saints having been washed in the blood of Jesus and having received forgiveness of all their sins (1:7); in Baptism (5:25 b-27) having been

regenerated by the Holy Spirit and endowed with the strength and willingness to do good works (2:5, 6, 10). Saints indeed.

B. Therefore walk as saints in a life of purity and holiness. The Apostle warns particularly against two sins prevalent in his day and ours. a) Immorality of every sort. What cess-pools of sexual filthiness and sensuality in our cities! What filthy jokes and immoral books and lewd pictures seen and heard round about us! b) Covetousness, love of money, of filthy lucre. Is there a sin more prevalent in our country than worship of the dollar?

C. Such things are not convenient, do not agree with the Christian's calling into sainthood. They exclude from membership in Christ's kingdom (v. 5), subject man to God's eternal wrath (v. 6). Examples!

D. Be not deceived! Our wily flesh will seek to seduce us also. Then remember: We are saints, and filthiness of immorality and covetousness should never be named as having been committed among us. We are pure, holy, saints, by the grace of God. Let us walk in purity of life.

III

A. Christians are a light in the Lord (v. 8). Formerly they were darkness, not only living in the darkness of sin and shame and vice, knowing neither God nor His will, but being themselves darkness, from whom no light, no good could proceed. In the Lord, having been united with Christ, the Light of the world (John 1:4, 9), they are a light (John 8:12). Like Christ they know God (Matt. 11:27; John 1:18). Like Him they know and love God's will (Ps. 40:8; John 4:34; 9:4, 5). Blessed, happy people, a light in the Lord!

B. Therefore they must walk as children of light (v. 8 b) and bring forth the fruits of light (v. 9). a) Goodness. As God is good (Ps. 25:8), so Christians must practice goodness, be good to all, good Christians, good neighbors, good citizens. b) Righteousness. They must not permit their "goodness" toward others to connive at sin, but all their deeds and words must be in keeping with the norm of God's Law. c) Truth. Their righteousness is not merely a cloak; no, they are true, loyal, sincere in all they do and speak, true friends, loyal citizens, sincere Christians. We are a light in the Lord. Let us walk as children of light in the strength the Lord provides through Word and Sacrament.

THEO. LAETSCH

LAETARE SUNDAY

GAL. 4:21-31

To that lawyer who wanted to know how he might inherit eternal life and then cited correctly the sum of God's Law, Jesus said, "This do, and thou shalt live" (Luke 10:28). But John 3 Jesus repeatedly says, "Whosoever believeth in Him, etc." Two ways; may we take our choice? To the Galatians had come Judaistic teachers who said: "Both are required; faith in the Savior is not enough; you must also keep the Law of Moses." — The natural man wants to go to heaven by way of the Law. Ask people to come to church, and you often get the answer: "You go your way, we go ours; we live a respectable life; we'll probably all come out even."

St. Paul in the text wants to set the Galatians (and us) right. He does this in an allegory, by comparing

SONS OF HAGAR AND OF SARAH

I

V. 21. St. Paul says we must, in the first place, know what we are talking about. God has two kinds of children, as Abraham had. Story. All men are in a sense children of God (creation, preservation). As such they are bound by the Law of God; obliged to keep it perfectly (Rom. 2:13; Gal. 3:12) as bondmen subject to punishment if they do not, entitled only to board and keep if they do. — But there is another relationship to God: that of being true sons of God through the promise and the fulfillment of the promise of Christ. They do the Father's will not by constraint, but of their own free will. They are heirs not because they have earned it, but by virtue of their relationship to God. — The two relationships exclude each other; you can't be both bond and free. — Let everyone who still hopes to gain anything by works be sure he understands the Law: No merely "respectable" life or "doing my best" will pass muster (James 2:10).

II

What will they find who aim to live by the Law? The evidence that they are bondmen. By the Law is the knowledge of sin. It cannot justify; it can only show that we lack the required righteousness. Hence it urges on to ever new

attempts to keep it, enslaving its followers, filling them with dread at the consequences of their failings.—That is not the Lord's fault. Attempting to live by the Law is like a crippled man's trying to cross a river: swimming is a good way to do that; but it's not possible *for him*. Keeping the Law is a way to heaven, but not for man as he is now born into the world. The lame man needs to be carried across the river, and sinful man needs a new covenant to be saved. He must be born again as a child of promise, a free son of God (v. 31). Christ has made that possible (Gal. 3:13; 4:4, 5).—Even so the Law has its use (Gal. 3:24; Ps. 119:9, 105); but the bondage is gone (Rom. 8:15; Gal. 3:25), and the curse is lifted (Gal. 3:13).

III

Sons are heirs.—They who base their relationship to God on the Law will inherit under the Law (Lev. 18:5; Luke 10:28; Rom. 10:5.—Deut. 27:26; Ps. 119:21; Jer. 11:3; Gal. 3:10). The actual result, then, is v. 30.—They will not have it so; claim to be the true heirs; make life miserable to the children of promise (v. 29); but Matt. 7:21-23; Eph. 2:8, 9. The inheritance, by the Father's disposal, belongs to the sons of promise.

The application to ourselves now is: Can we say v. 31? Isaac is the prototype of a Christian. But we all have an Ishmael in our heart, too—our old flesh, self-righteousness—struggling for the mastery. How necessary, then, the admonition Gal. 5:1.

THEO. HOYER

JUDICA SUNDAY

HEB. 9:11-15

What is Christianity? Well to consider this question during Lent. Our answer will reflect what the sacrifice means to us individually. With deadening regularity the cry is heard that Christianity means a better man, a better society, one world. In a sense this is true—if we mean a better man, conforming to the will of God; a better society, a regenerated society; one world, all citizens of the kingdom of God. If, however, we think merely of a law-abiding citizen, a society with less poverty and crime, a world at peace, then we are

confusing a fruit of Christianity with Christianity itself, the effect for the cause.—A generation interested in a *diese* *seits* view of life will not become interested in a *jenseits* philosophy. The Christian with his feet firmly planted on the ground is also looking up, setting his "affection on things above." He is interested in a better man, a finer society, "one world," but in a more complete sense than natural man can envisage.

What is Christianity? What does the sacrifice of Jesus, the Center of Christianity, mean to me?

WHAT DO I OWE THE ATONING SACRIFICE OF CHRIST?

I. The cleansing from sin (vv. 11-14).

The sacrifice of Jesus is just what a sin-enslaved world needs most. The foolish may make light of sin, call it "the color element in life," "an invention of the priesthood," but the realist who examines self and the world and compares his findings with the Law is amazed at the blindness of those who would not see.

As little as the world can successfully deny sin, still less can it atone for it. But Christ fully satisfied the demands of eternal justice. He came as the heaven-sent High Priest to sacrifice, not something else, but Himself. This He did by means of His body, "a greater and more perfect tabernacle" than even the Jew could boast. And the blood thus shed was offered as the ransom which was acceptable to God. By its very nature this blood was able to accomplish what the world lacked. If the blood on Jewish altars slain could effect something in a ceremonial or symbolical way (v. 13), surely the blood of the Holy One of God, offered through His spirit, could purge us from sin, dead works, an evil conscience (v. 14).

Whatever sins may burden us: sins of weakness, sins which have trafficked upon our life, "pet sins" which burn our conscience, this sacrifice has atoned for all and won for all men a Mediator, a "Go-Between." He points to His sacrifice, and we are declared free by virtue of the atonement of our High Priest.

II. The power to walk righteously, to "serve the living God" (v. 14 c).

With sins atoned for by His sacrifice, with God satisfied, reconciled, with every obstacle removed for me to approach

God, with this sacrifice accepted in faith, I can now walk with Him. I am united with Him. No sacrifices for sin are necessary, but I can and will want to offer thankofferings. With the Spirit in my heart, there arises now a willingness to serve Him. Sin I will shun as that loathsome, despicable power which would enslave me and make the forgiveness of God of no effect. Now there can be fruits which lead to a better man, a better community, a more perfect world. Through the preaching of the Gospel I can beat back the powers of darkness and find new places to conquer in His name. By sanctified, fruitful living, Christianity's fruits in me will have a practical effect in this world. As a child of the heavenly Father I have at my disposal all the resources of Heaven by the simple process of prayer.

III. The hope of eternal life (v. 15).

Christ earned "good things to come" (v. 11). He did save not merely to save, but that as holy beings we might serve Him in everlasting life. With sins forgiven, we are prepared for an eternal bliss with Him. He had made a testament for us which necessitated His death before we might effectively be His heirs (v. 15). With this death accomplished, we have a sure hope that we shall enter eternal life.

This hope can't be taken away from us, since it is based on His sacrifice, rather than the sacrifice of animals by human priests. Built on the solid rock of a divine promise, we are more than conquerors (Rom. 8: 37-39).

The Father, having accepted us, every vestige of doubt which our enemies may try to implant vanishes (Rom. 8: 31b-33).

Beholding the chaos of this world — nations the playthings of strife, suspicion, and greed; the individual ground under the heel of sin's undoing; every human hope dashed — the Christian thanks God that his is a sure hope of a better city "which hath foundation, whose Builder and Maker is God" (Heb. 11: 10). This is the hope of eternal life springing forth from the sacrifice of Jesus.

This sacrifice is the heart of Christianity. It assures me of forgiveness of sins, the power to serve the living God, and seals for me the hope of eternal heritage.

ARTHUR C. REPP

PALM SUNDAY

PHIL. 2:5-11

In a few days we shall again gather in our churches for services on Good Friday. On that day we shall turn our steps to Calvary. As we look upon the great work which, on that knoll, God performed in Christ Jesus, our eyes at first turn down in grief and shame, but then they rise to the heights of heaven, to the throne of grace. First we see the Redeemer in the depths of ignominy for us, then in the height of glory for us. Let us on the threshold of Holy Week consider

THE TWO STATES IN CHRIST JESUS' REDEMPTIVE WORK

I. The state of humiliation II. The state of exaltation

I

A. Christ Jesus' state of humiliation began when He, the incarnate Son of God, "made Himself of no reputation" (v. 7).

1. From eternity Christ Jesus was God and possessed the divine nature (John 1:1-3). During His whole sojourn in the flesh Christ Jesus never once laid aside His divine nature (v. 6).

2. Nevertheless, He "thought it not robbery to be equal with God" (v. 6).

a. Ancient kings, in fact, potentates of any age, delight in making a display of their power and glory.

b. Not so Jesus Christ. Though He, the God-Man, was throughout His life on earth in the form of God and could have made full and constant use of His divine power and majesty according to His human nature also, yet He did not parade His power, make a show of His majesty. Only on certain occasions He let some of His divine power and glory shine forth, namely, when He performed His miracles.

B. In the state of humiliation Christ Jesus furthermore "made Himself of no reputation," emptied Himself by "taking upon Himself the form of a servant" (v. 7).

1. Though He could have walked in kingly glory and could have exercised His divine power constantly, He chose to become a Servant who had not where to lay His head (Matt. 8:20), who was made under the Law (Gal. 4:4).

2. He "was made in the likeness of men" (v. 7), according to body and soul taking upon Himself the weakness and frailties of human race, yet without sin (Heb. 4:15; 2:14-18; 5:7-8).

C. His humiliation reached down to death (v. 8).

1. Death, the wages of sin, is a disgrace for all men, yet Christ Jesus became obedient to the will of His Father.

2. The ignominy of death was heightened by the death on the cross, the death of a criminal, of an outcast from society, forsaken of God.

D. Let this mind be in us! (v. 5; cp. vv. 1-4, 12-18).

II

The humiliation of Christ Jesus was followed by His exaltation.

A. God the Father highly exalted Him (v. 9.)

1. In the resurrection.

2. In the ascension.

3. In the session at His right hand.

B. God gave "Him a name that is above every name" (v. 9). He now, according to His human nature also, makes full and uninterrupted use of His divine majesty, of that dominion that holds sway over all dominions (Matt. 28:19). Angels, human beings, fallen spirits, and the damned must bow before Him (v. 10), and confess His Lordship (v. 11), willingly or unwillingly.

Thus did God Himself place the stamp and seal of His approval upon the work of redemption, for which the Son of God was made man and for which the incarnate Lord made Himself of no reputation (vv. 7-8).

Thanks be to Him for His self-effacing love. Let His love be unto us the foundation of our salvation and the wellspring of every Christian virtue.

ALEX W. C. GUEBERT

MAUNDY THURSDAY

1 COR. 11:23-32

The words "the night in which He was betrayed" take us from the presence of man into the presence of Jesus, of God Himself. Tonight we, too, are in the presence of God

through Word and Sacrament; through the Sacrament in a special way. Jesus says: Words of Institution. To the earthly elements, bread and wine, Jesus adds the heavenly ones, His true body and blood, that same body and blood which took our place on Calvary and paid for the sins of the world, our sins. His sacred body and blood in the Sacrament seal unto us the forgiveness which they won for us. We certainly do not wish to show disrespect for the Savior's feast, nor betray Him, but desire to be prepared in order to receive the blessings of the Lord's Table.

ST. PAUL'S INSTRUCTION TO THE COMMUNICANT

I. St. Paul teaches us the proper reverence.

A. To come to the Lord's Table is the will of Christ. "Till He come" (v. 26).

B. We must reverently recognize the *Real Presence*. Here we receive the greatest gift that Christ can give us, His own body and His own blood (vv. 24, 25, 27, 29). If we make special preparations as guests invited to an earthly banquet, how much more should we prepare for that heavenly banquet of which Jesus Himself is both the heavenly Host and the heavenly Food. Such preparation demands that every communicant believe the words "This is My body, My blood" and "It is given and shed for you." Therefore, "Soul, adorn thyself with gladness." Not in a spirit of indifference, but in reverent awe and heavenly happiness based upon the eternal Word of God let us approach the Table of our Lord to receive the seal of the "glad tidings of great joy."

II. The Apostle warns against man's desecration of the Holy Supper (vv. 27-29).

Some consider it just a memorial meal, not realizing that Christ's true body and true blood are present. How sad if it were only a memorial feast! This is a miracle feast. A miracle in itself, it performs a miracle in the hearts of believers. The Apostle warns against mechanical participation in Holy Communion. We are not working merely for a great number of attendants at the Lord's Supper, but for people who believe what the Lord's Supper is and what blessing it gives to the communicant.

III. The Apostle exhorts to serious self-examination (v. 28) in a candid and honest spirit, standing, as we do, in His sight, before His eyes.

Some are weak (v. 30), not sufficiently strong spiritually. They are in danger of falling an easy prey to all kinds of temptations and trials and attacks from within and without and of succumbing finally to spiritual death.

Others are sickly, do not have a healthy Christian sanity and equilibrium. God wants our lives to be well balanced and happy. This spiritual sickness, unless cured, will result in spiritual death.

Others are asleep, no longer spiritually awake. In false security they are apt to doze off into spiritual death. They do not realize that they are walking corpses.

Such self-examination is basic. A communicant must realize the gravity of the situation, lest he become guilty of profaning Jesus' body and blood. By such self-examination he judges himself (v. 31); sees God as a real Father who chastens and disciplines us, so that we may not be judged or condemned eternally.

Helps in preparing and judging ourselves are the so-called preparatory sermon, the Christian Questions and Answers, review of the meaning of the Lord's Supper, other material furnished by the pastor. As the teacher leads pupils from ignorance to knowledge, so the Word of God takes us and diagnoses our case and administers the cure. The aim and goal is not to condemn us with the world, but to save our souls (v. 32).

Having examined ourselves according to the standards of God's Word, we realize our sick and weak condition. Let us then go to Jesus and confess our sins to Him. He forgives them; He has died for them. He gives us the seal of His forgiveness. He says to us, "My son, My daughter, thy sins be forgiven thee," and He seals to us this forgiveness with His body and blood given to us in the Sacrament. May we, then, come with penitent hearts and accept gladly the forgiveness offered there. Then we shall receive the blessings of the Sacrament and be a blessing unto others, for Jesus', our Savior's, sake.

F. L. NEEBE

Rescued to Serve

Exegetical Digest of Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39

I. The Destroyer

The narrow strip of shore on which we find Jesus, between the sea and the steep mountain, was unsafe for travel. For here a *savage being* might at any time rush out of one of the limestone caves overhead to pierce the air with wild unearthly shrieks and to pounce upon a traveler.

This was the madman of Gerasa. He lived among the unclean remains of the dead (Num. 19:16; Matt. 23:27), for here the unclean guests that possessed him felt most comfortable. The unclean swine were their second choice of a home.

These spirits delight in destruction. They dethrone this man's judgment, shatter his power to think, break up his personality. Once they have driven him mad, they grant him no relief, but hunt and haunt him night and day. In a helpless frenzy he bruises and cuts himself with stones and spatters himself with blood.

The beings who here drive a man to madness are not themselves mad. Their prince is capable of undertaking the threefold temptation of Jesus, a master stroke to bring ruin upon all. It may seem stupid to drown the herd of hogs in the sea. But *there was method in it.* The two thousand hogs are his key to the hearts of more than two thousand souls in this territory. The drowning of the hogs moved the people to send their Savior out of the country.

The destroyer is at large in the world today. It is unthinkable that human beings would without his driving force inflict such misery as we have seen on themselves and on others. The "dogs of hell" madden men to do as they do. Specters of the unseen world are happy to see the massacre, starvation, and demoralization of millions of this generation before the generation of World War I has left the scene.

Even when normal people follow them, it is madness and contrary to good thinking. People are in the power of Satan if without protest they go to their destruction. They are restored to a sound mind only if (like the prodigal, who "came to himself," Luke 15:17) they step out of their downward course and turn to the Physician of their souls.

The chief objective of our enemy is to keep Jesus out of our life. Lurking behind beautiful excuses to be endured by missionary workers, in the empty riches of a culture which has no heavenly purpose to pilot it, in an overload of amusements which crowd out holier interests, in the love of hogs and other possessions, he takes the eyes of men from the Crucified. "Then cometh the devil and taketh away the Word out of their hearts lest they should believe and be saved," Luke 8:12. He reaches his aim in people who live Christless lives, die Christless deaths, and go to a Christless eternity.

He wants to destroy us. The misery he inflicted on the madman

and the destruction of the hogs which rushed headlong over the cliff into the sea are examples of what the evil one would bring on us if it were in his power to do so. Peter (1 Pet. 5:8-9) says, "Your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." And Luther says of the Christian, "He will certainly have the devil also about him, who with his lying and murdering day and night will let him have no peace within or without."

And *the end is damnation*. The unclean spirits beg Jesus "that he would not command them to go out into the depth," Luke 8:31. "The depth" is hell, Rev. 9:1-2. The spokesman of these spirits asks Jesus, "Art Thou come hither to torment us before the time?" Matt. 8:29. The devil does not deceive himself as unbelievers do; he knows there is an "everlasting fire prepared for the devil and his angels," Matt. 25:41. He knows he is "reserved unto judgment," 2 Pet. 2:4 (Jude 6). He knows what will happen to him on Judgment Day: "The devil that deceived them was cast into the lake of fire and brimstone," Rev. 20:10. And to that place of torment he will bring everyone of his victims (Luke 16:23, 28) unless someone delivers them from the hands of their destroyer.

II. The Savior

Only One was found among men who could challenge the destroyer. As He steps on the shore, He is a stranger unknown and unwanted by the people of this land. But the devil instinctively senses who He is. "What have I to do with Thee," he says, "Jesus, Thou Son of the most high God?" Mark 5:7. He knows *our Champion is mightier than he is*. "Greater is He that is in you than he that is in the world," 1 John 4:4. Jesus calls Himself "Lord" and "God" (Mark 5:19; Luke 8:39) when He speaks of what He does to these spirits. The evil spirits in the man were strong; they had given him power to tear chains and to break away from the guards who tried to tame and control him, Mark 5:4. But He who drove out seven devils out of Mary Magdalene has the power to subdue a legion of them. The legion was a well-organized unit of the Roman army, the instrument of power that crushed kingdoms, turned cities into a wilderness, and spoke a terror before which Jewish fanaticism had quailed. "Legion" is the name of this horde of devils. But before Jesus speaks, this "legion" runs towards Jesus and bows to the ground before Him. "Though devils all the world should fill," they are at the command of Jesus.

The devil recognizes Jesus as his Judge. He knows: here is Righteousness come to right the wrong; and my days are numbered, Matt. 8:29. As he issues from the cave, he may have wished to be as violent as usual. But he instantly realizes that this Traveler is the Herald and Bearer of his coming punishment.

He feels his condemnation, and in terror he begs, "I adjure Thee by God that Thou torment me not," Mark 5:7 (James 2:19).

When the devil is judged, man is delivered. Banishment of the tyrant is liberty for his victims. For the name of the Judge before whom the devil bows is "Jesus," our Savior. And when Jesus tells us, "The prince of this world is judged," John 16:11, and "I beheld Satan as lightning fall from heaven," Luke 10:17, our hearts know that these are Gospel messages for us sinners, "good tidings of great joy, which shall be to all people."

Why does Jesus help this possessed person? This soul is uninviting and dark. There is no spark of a higher life to be fanned into flame, nothing for divine grace to co-operate with. There is no longing for freedom, no cry for redemption, no prayer "Deliver me from evil." Moreover, here was no mind to grasp what was being done to him; but the word of Jesus is effective just the same. The human mind, as we see it in the others, in its saner functioning, in its nobler reaches, is no better than the impulse that controls it: The normal population thinks its way through to reject Jesus. If we want to point out any advantage in the man possessed, it would be this, that he couldn't think as well as the others. He was helped because the power of love and *pity*, Mark 5:19, *reached out to a helpless victim* and was made perfect in weakness.

Less than twenty-four hours ago the waves of the sea — beating against the shore a few yards away — had threatened to swallow the boat of the disciples. They had cried, "Lord, save us, we perish!" Matt. 8:25. At a word from their Creator the waves had calmed down. These spirits also know the voice of their Creator and Lord though they have rebelled against Him. *When Jesus says, "Come out of the man, thou unclean spirit," Mark 5:8, they obey.*

The madman is mad no more. The impure spirits have yielded their place to the pure Spirit of God. Working by the Blood, this Spirit purges the soul from sin and from the power of sin. The terror of the community has been overcome by something more effective than chains; divine love has taken over the controls. *The man is sitting at the feet of Jesus. Here he finds health and happiness — and good sense: he is clothed.*

To be with Jesus is heaven here and hereafter (Luke 23:42; Phil. 1:23). And altogether desirable. Peter catches a glimpse of that heaven and quickly makes his choice: "Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles," Matt. 17:4.

Even though Jesus had less of a home than the foxes and birds, as He had said the day before, *the healed man wants to be with Jesus.* In the company of Jesus the horrors of the past can never return; for these spirits could not even enter the herd of hogs without His permission. With Jesus he can live a decent

life. And there those who knew him when he was "crazy" cannot mock him.

Jesus grants the request — of devils who want to go into the herd of hogs, of the selfish crowd who want him to leave; but the *request of this healed man He declines*. He tells him to go home. The disciples look on wide-eyed. On the previous day two men whom Jesus had called to follow Him had asked to go home first, and Jesus had refused to let them go (Matt. 8:19-20).

The granting of a request isn't always a proof of God's love. It may prove His anger (Ps. 78:29-31; Ex. 10:28-29). And His refusal to grant a request may be a proof of His love (2 Cor. 12:8-9). A Christian possesses a unique privilege. It is this assurance: no shortsighted impulse expressed in my prayers will keep the all-knowing and all-loving God from shaping my life in a way that will make me more fruitful, and in this way happier.

III. The Missionary

From farm and city *the owners* of the hogs, when they were told about the loss of the herd, *came to see who was responsible* for the damage that had been done. What right had Jesus to destroy their property? As a stranger visiting their shore, none. But as the Owner of the cattle on a thousand hills, as the One who wields earthquakes, floods, and wars, shall anyone forbid Him or call Him unjust?

There may have been a special act of justice in the destruction of this herd. Perhaps the owners were Jews. (1) This eastern shore was part of the land of Manasseh and now in the tetrarchy of Philip. (2) Josephus tells us that a number of Hellenizing Jews lived here. (3) Directly across the sea were populous Jewish cities. (4) The Gerasene calls Jesus the Son of "the Highest," Mark 5:7; this was a Jewish term, which expressed the superiority of Jehovah over the gods of the Gentiles. (5) If the owners had been non-Jews, it is likely that they would have been sharper towards this Stranger and would have commanded Him to leave; they were afraid, Mark 5:15, and did not scold Him; they act like people who for gain have broken the Law of Moses, who know it is wrong for them to have hogs; they are a large crowd, yet they cannot firmly face this Teacher of the Law. If these people were Jews, their transgression was flagrant and called for a major act of justice, which in this case was executed through devils.

Two thousand hogs in one day was a big blow. The people are panic-stricken by the thought that they may lose the rest of the herds. (See Acts 19:23-29.) Unanimously they ask Jesus to leave. They pray, as it were, Go, Lord Jesus, don't be our Guest, and don't let Thy gifts to us be blest. The full realistic evidence of the salvation that is to be found in Jesus is before them, but *no desire for spiritual help* stirs within the fat hearts of a stomach-minded people who must eat.

Seeking their life, they lose it. For such selfishness cannot enter heaven. Jesus is deeply concerned about them. He therefore *gives them a missionary*, the man He has healed.

The man had not expected this assignment. But soon *we find him joyfully active in the great service* which the Savior had outlined for him. He is living to bring to others the Christ he knows. Again he is "possessed," or "enthusiastic," that is, "filled with God." The powers of body and mind, scattered for destruction by the first possession, are now, by the second, harmoniously co-operating for the rescue of men.

His wish to be with Jesus implies a loneliness. He had no friends. Those who by blood or earlier companionship might have been his friends had publicly expressed their preference for the herd. But there was, on the other hand, no social obligation to encumber him. "He that is unmarried careth for the things that belong to the Lord," 1 Cor. 7:32. *With a whole heart he is busy speaking to relatives, friends, the whole city, the whole territory.*

His special qualification as a missionary is that *he knows the value of a soul*. All else is worthless by comparison. Two thousand hogs are a small price to pay for that which is bought by the blood of the Son of God. The whole world of herds and pasture lands would provide no ransom for a soul, nor even a bribe to influence the destroyer to lessen his hold on his victim. An understanding of the price and of the power needed to free us fills us with love for Him who freed us and with zeal to rescue the redeemed that He may not have died in vain.

Jesus startles us as a Master in the ways of teaching. This man needed a clear picture of the power of Jesus to free a soul. He had experienced this power in himself. But he was given more than that. He was permitted to see the herd of hogs rush with a huge splash into the sea. Unforgettable. It was like seeing the bodies of the Egyptians washed upon the shore of the Red Sea. The rod of the oppressor was broken. And *who is there that couldn't tell of it?*

Like the shepherds at Bethlehem, the healed man tells of all he has seen and heard, of all that God has done to him. However uneducated, inexperienced, untrained, socially maladjusted, he penetrates and fills the Ten Cities with his story. (See Mark 7:31 to 8:9.) For *he could tell in words that rang true of the saving power of Jesus* which dissolves chains, gives strength to the helpless, and fills His servants with the joy of living for others.

W. F. BECK



Miscellanea

Concerning the Present Strike Situation

Though we pastors are servants of the Word and should devote ourselves to the preaching of the Gospel and not to efforts to settle political, economic, or purely social questions, it is highly important that we should be informed on conditions in the world in which we live and move. Furthermore, it cannot be denied that many of the social and economic questions have moral aspects which bring them into that sphere on which the pastor as the exponent of the Word of God has to give instruction. With these ideas in mind we herewith reprint an editorial from *America* (Jesuit weekly) which has the heading "Behind the GM Strike." We do not intend to pronounce on the correctness or incorrectness of the view of the labor controversy taken in this editorial, but we believe it important for our pastors to read this evaluation of what is at the basis of the labor trouble in the automobile industry.

"Every human person is doubly sacred. He is sacred by reason of his origin from God; he is sacred by reason of his redemption by Christ.

"It is not the least of Christianity's contributions to civilization that it has striven constantly to force this double truth on the attention of men. Without the recognition of the innate dignity and sanctity of the individual, there can be great material progress, but no civilization worthy of the name.

"That *laissez-faire* capitalism, which dehumanized the working masses, arose after the middle of the eighteenth century and flourished through the nineteenth and into the twentieth centuries was no accident. By that time the religion of Christ had ceased to have much influence on the civilization of the West. A new age was emerging, an age of secularism, in which the arts and sciences, politics and economics were to declare their independence of religion and go their proud, autonomous ways.

"Thus it happened that human beings became subject to the impersonal forces of the market place. Having been freed gradually from the slavery of the ancient, pagan world, workers were handed over to a new kind of bondage, which was called euphemistically 'the law of supply and demand.' Of all the crimes of *laissez-faire* capitalism, this was the worst. It provoked, by way of reaction, the rise of Marxian Socialism; it shocked the conscience of Rome and inspired Leo's *Rerum Novarum*; it started a workers' crusade, called trade-unionism, devoted to the re-establishment of human dignity in the market place.

"It may seem at first sight a long cry from these moral and historical observations to the bitter realities of strife-torn Detroit. It is not so. For beneath the surface of the fundamental issue in the struggle between General Motors and the United Auto-

mobile Workers is the refusal of the workers to be any longer the voiceless victims of impersonal economic forces. They have learned from experience that collective bargaining over wages, hours, and working conditions, while productive of much good, can never give them that material well-being which notably assists men to develop their personalities. Of what avail are fair hourly wage rates, a forty-hour week, and decent working conditions if the workers are unable to find jobs? Of what use is collective bargaining in the depths of a national depression?

"These questions have been forced on unions by the boom-bust cycle of our capitalistic economy, and they are seeking the answers in a perfectly understandable way. They are striving to widen the field of collective bargaining with a view to forcing industrial leaders to adopt wage, price and profit policies designed to level off the ups and downs of business activity.

"That General Motors understands what the real issue is has been clear all along, although many people—and most newspapers—seem to have missed the point. After the publication of the Corporation's counter-proposals on December 17, there is no longer any excuse for misunderstanding. 'Wages, hours of employment, and other conditions of employment are the only matters which are subject to collective bargaining' stated GM, and it went on to say that all other matters 'are the sole responsibility of the corporation.'

"Whether the UAW will accept this limitation on collective bargaining is very doubtful, since it is difficult to see how trade unions, dealing with corporate giants in a mass-production economy, can fulfill their historic function within such bounds. If the rights of the human person are to prevail over the blind forces of the market place and the boundless thirst for profits—and it is the purpose of trade unions to see that they do—management must, sooner or later, acknowledge its duty to adopt wage, price, and profit policies calculated to stop the boom-bust cycle. Its unwillingness to do so, and to recognize labor's interest in the question, is primarily responsible for the strike at General Motors. This will become still clearer as the hearings before a Presidential fact-finding board proceed in Washington." A.

Some Thought-Provoking Remarks on the Sunday School and Christian Education

In the *Christian Century* of June 6, 1945, appeared the following article, written by Werner Fallow, minister of religious education at the Community Church of Winnetka, Ill.

"The Sunday school belonged to a period when religious teaching was centered where it should be, in the family, and family life was centered in the church. Unfortunately the family now looks to specialists to train children in religion, as other specialists are called on to direct the various other processes by which they

are developed into worthy adults. And the religious instruction of adults has largely shrunk to the Sunday morning sermon, which may be educational in a narrow sense, but does not typically deal with the problem presented by a generation of children growing up in a materialistic and religiously indifferent society.

"As a means for high-lighting and underscoring through-the-week religious learning in the home, the Sunday school fulfilled its mission. But now that family life has been secularized and is increasingly fragmentized, the role of the Sunday school is outmoded. We might as well admit it: the Sunday school is dead. It could live no longer than the only job it was equipped to do existed.

"This, of course, does not mean that the church is no longer responsible for guiding the process of Christian education. What it does mean is that the church, facing this new situation, now needs to propagate its Gospel first among family and all adult church groups and then among children. By this complete reversal of method—and I am convinced by this alone—will the religious ignorance and materialistic values of our society retreat before an informed and devoted body of Christian educators which is made up of fathers and mothers—teachers in the home—as well equipped and consistent in their teaching as ministers and lay teachers are in the church.

"If this is to take place, we need a school of the church. For a quarter century we have called some Sunday schools church schools. They have been so designated because their program tends to be wider than Sunday training. They have sought to enlarge their services during the week in order to supplement impoverished teaching both in the modern home and in the church. But just as the Sunday school cannot justify its continuation, neither can the church school which stays on the fringe of the educational problem by concentrating on children.

"Modern religious education, despite extended teaching periods, varied curricula, employed personnel, excellent equipment, through-the-week activities and community councils that sponsor various kinds of weekday religious teaching, has never been notably successful. The reason is plain. It is child-centered and not family-centered. Religious education, however highly organized and touted, will remain superficial until the Christian church goes to the root of the matter and prepares laymen to guide religious development within the family and within the church fellowship.

"Religious education as it has grown up in this century has played too completely into the hands of specialists, or pseudo-specialists. They are all right in their place, but they cannot take the place of parents. Protestantism professes to advocate a priesthood of believers. Yet, so far as Christian education is concerned, we have left the training of the child to a priesthood of teacher

specialists. The result has proved as restrictive of purposeful Christian growth in our day as ever popery was in medieval times.

"When parents are confronted with the fact that theirs is the primary responsibility for inculcating in their children Christian insight and conduct, they agree almost unanimously. They readily understand that religious awareness grips a growing child and colors his way of living largely to the degree that his family group understands and practices religious principles. Moreover, the tide of national emergency and individual uncertainty has caught parents in a swing from secular interests toward spiritual foundations. The times are right for the local church to establish an educational program centered in the family unit and working with adults, rather than spending its attention on classes for the individual child. Then how should we go about it?

"Let the church first understand that the problem of adequate Christian education for children is really the problem of educating parents and, in fact, the entire adult body of the church. And let parents face the sobering truth that the failure of religious teaching is at least as much due to the failure of the modern home as to the ineptness of modern religious education in the church.

"Adult communicants must face the depth of the issues involved in establishing a genuine school of the church. Inevitably they will see that most of the trouble lies in their own intellectual and emotional confusion concerning religion. Groups of parents and church school teachers, official boards, all the groups which are responsible for the 'adult' life within the church, must probe the issues which are involved in Christian education and nurture. Presently they will realize that individually and collectively they have too little knowledge about the content and meaning of the Judeo-Christian heritage, and perhaps an even less clear-cut and balanced emotional attachment to Jesus Christ.

"The initial step in preparing to guide children along the way of Christian knowledge and faith will, therefore, take adults before a full-length mirror in which they see themselves as (1) inadequately tutored in Biblical content and interpretation; (2) uncomprehending of the meaning of Christian revelation; (3) fearful of the uncomfortable meaning of the Cross; and (4) ready to bolt a mere mention of stringent requirements in applying Christian ethics when material possessions and social status must suffer. This candid full view, this clear mirroring of the self, is almost sure to bring conviction of educational unworthiness. But that is certainly close to conviction of sin. And after conviction, repentance.

"Repentance should drive adults to regular and systematic searching of the Scriptures. If a parent is disinclined to study the Bible on a week night with his minister and other questing spirits for the sake of his own soul, he ought at least to be ready to work regularly—once or twice a month—with competent church school teachers who are assisting with the growth of his

child. That is, assuming the honesty of his allegiance to the church and of his expressed interest in his child's religious development. The parent who keeps abreast of the cultural and intellectual development of his child as the public school leads the way, is potentially capable of doing as well, under the guidance of the church, in growing religiously along with his child.

"Of course, this parent needs to remember that Christian education embraces Biblical knowledge, but Biblical knowledge does not embrace Christian education. That is why he has just begun when he becomes a student of the Bible in general and of the particular portions which his child is studying. Larger and more important is his study of the area of conduct aiming at implementation of prophetic insights, of the Sermon on the Mount, of the revelation of Christ, of the meaning of the Cross, and more. The searching adult, faithful to the task of fitting himself to guide children in the home along the same spiritual levels they travel in the church school, will find himself responding more and more to values which reach him from the mind and spirit that was in Christ. He becomes a new creature. As with Paul, the things he once valued are now trivial; what was trivial is now of supreme worth.

"This conversion is the product of faith that transcends, but never minimizes the importance of, Biblical knowledge. This adult Christian experience is basic to fitness for guiding the religious growth of children, whether the adult be the parent teacher in the home or the teacher in the church school. It is the conduct of parents and their informally expressed attitudes that most strongly influence the actions, the devotions and values, of the young whose lives are in large measure like those of the adults closest to them.

"Unless the church reaches, impinges upon, brings its message and Christian requirements into dynamic relationship with adults, homes will set an example for the young which will undermine and often negate the standards expounded in the church school. The church that teaches only the growing generation and trusts thus to transform society and redeem sinful individuals is aiming at the fringes of the problem of Christian education and will fail. But the church that focuses on the entire family unit, that begins with adults in study groups and remains with them until they are fashioned by the grace of God, is reaching the heart of its teaching task.

"It is essential that a church make parents and all organized groups within its membership aware of Christian educational objectives. The church which is in earnest about its educational responsibility must lead an ever larger portion of its members to take a share in realizing these objectives. No board of deacons ever becomes so wise that fresh examination and study of the functions of the Christian church, its message and meaning, are not needed. The oldest trustee, whose touch with children may be remote, can be led to a new conception of the trust he holds by an

educational program for bringing up children and teaching their parents the terms of Christian living. The routine meetings of business-centered church boards, with their deadening results, must give place to regular exploration and study of the meaning and truth of the Gospel.

"Thus to revitalize a church need not involve more organization. Instead, existing groups can often be utilized in an educational venture bent on continuing discovery of the cardinal principles of the Christian religion and unfettered application of these principles to the problems of living. Parents belong at church school staff meetings no less than church school teachers. The main duty of the teacher is to develop skills in teaching in order to present the right materials for study of the Hebraic-Christian tradition. The main duty of the parent is to provide a daily background of sentiment and practice consistent with, or better than, the spiritual concepts and values taught by the church.

"Let the church turn its traditional adult organizations into study groups. Let these groups be more concerned with systematic development of spiritual seriousness than with preserving stereotyped functions. A church which will do this will be making a school of itself. Its curriculum will be fundamentally theological. The local church is beginning to realize that it has neglected theology. It has done so because it once found theology regarded as the end in view, rather than as a means toward the end of virile Christian living. Now, we may confidently expect such a church as I am trying to sketch to keep its theology in proper perspective.

"Theology for the school of the church is the structure, the form, which carries the content of the Christian message. The church school will never allow its interpretation of the Gospel to be confined to the proportions of any theology. Unlike the traditional Sunday school, which was narrowly authoritarian, the school of the church will have an inner, spiritual authority; never an external, coercive authority. This is a sound religious and educational principle.

"But if the curriculum must be more theological, equally so must it be social. This is not to say that the church should try to duplicate a college or university program of social studies. It is to say that ways and means must be learned, and then used, in the church to bring the weight of Christian truth to bear on all forms of injustice, on racial hatreds and discrimination, on economic arrogance, corrosive nationalism, and every evil and every unfinished work in this unfinished world.

"More than the educational program of the church is at stake. More than the genius of Protestantism is at stake. Christendom itself will suffer constriction unless the trend of its education improves. There will be no Christian social order if the church cannot educate existing adult groups within its membership and Christianize so small a unit as the family. Here, surely, is the end at which the school of the church must be aimed."

The Proper Way of Reading the Scriptures in Church Services

This subject receives discussion in an article which appeared in the *Presbyterian* of January 3, 1946, and which had the heading, "Rightly Dividing the Word." The author is Prof. Stanley S. Newcomb of Princeton Theological Seminary. The subject is important enough to warrant our reprinting a few paragraphs.

"Because the Bible is the Word of God, many ministers or persons who read the Scriptures feel that the Bible should be read with a 'holy' or 'ministerial' tone. This special serious demeanor becomes ludicrous to persons who have become acquainted with good interpretative work over the radio and in the theater. In all probability, many offenders do not realize that they are guilty of such reading and would change if told. Possibly they have fallen into this habit by imitation of the minister of their youth, when such delivery was the style. There was a time when the omission of this special cadence indicated that the minister did not have a true appreciation of the Scriptures. Undoubtedly if the origin of the tone were traced, it would be discovered that it arose because the reader tried to express in a serious manner that which he did not mentally comprehend. When there is vocalization without a clear mental concept, it is bound to become 'tinkling brass or a clanging cymbal.'

"To free oneself from this vocal peculiarity the individual must be himself. He who interprets must study the passage thoroughly; read thoughts, not words, and assume the mental attitude of imparting ideas directly to his hearers as one does in ordinary conversation.

"Special care is necessary in reading God's Word because the language and sentence structure differ from our modern speech. The Bible contains some very simple sentences, and the careless reader is apt to fail to recognize the depth of meaning in 'Follow Me'; 'And when he had spent all;' 'And when he came to himself'; 'Jesus wept.' On the other hand, the complexity of word arrangement and meaning requires special study. 'Therefore will we not fear,' or 'Surely Thou wilt slay the wicked, O God; depart from me therefore, ye bloody men; for they speak against Thee wickedly. . . .' In this latter quotation the Psalmist is speaking to God, the wicked people, and again to God, in the same sentence as though he had been speaking to God all the time. To meet this problem, the Bible reader must have a complete understanding of the logical and emotional details, a flexible vocal mechanism, and a knowledge of how to express the intellectual and emotional content.

"So rich is the Bible in all forms of literature that it would appear that nothing more than reasonable intelligence would be needed to make the Scripture lesson a calming, challenging, convincing, stirring element in corporate worship. Most members of

a congregation, however, would witness that no part of the service is, as a rule, so perfunctory and uninspiring. Infrequently is there evidence of careful study, spiritual sympathy and interpretative power. Many ministers become so occupied with their own discussions that they lose sight of the importance of the Word of God. They spend an entire week on a sermon, but possibly only a few minutes on the Scripture passage. Such a practice takes little exertion of mind by the minister and great exercise of patience on the part of the parishioners. The indifferent attitude of the preacher begets an indifferent attitude on the part of the congregation in the reading and appreciation of the Bible."

A.

State Shinto Forbidden

General Douglas MacArthur's sweeping directive does away with Shinto as a state-supported religion. It decrees freedom for all religious denominations in Japan. In 1899 the Japanese government, while banning all religious instruction in schools, declared that State Shinto was not a religion and made its teaching compulsory. This teaching simply meant indoctrination in hyper-nationalism. It is easy to see that the effect of reducing this powerful government agency to private rank is decisive for the status of religious freedom in Japan. No longer must a person practice Shinto in order to be counted as a thoroughly loyal and patriotic Japanese. The Japanese can learn to weigh the claims for allegiance that the different religions propose to him—Shinto simply as a traditional native religion; Buddhism, Christianity, in its various presentations, on their own evidence and not in the light of what they may or may not cost him in the matter of patriotic standing, liberty or life itself. A prominent Protestant missionary, the Rev. Lyman J. Schafer, chairman of the Japan Committee of the Foreign Missions Conference of North America, recently hailed Japan's liberation from its internal "iron ring of propaganda and oppression" as the dawn of a new day for Christianity; and this is true for Catholics as well as Protestants. Yet the effect of the MacArthur directive is not to favor Christianity or any other one belief. It is simply to establish the normal political and social conditions in which the truth can be heard and practiced, and this, in the circumstances [sic!], is precisely what Christianity asks for.—*America* (R. C.) for Dec. 29, 1945.



Theological Observer

An Important Statement from the A. L. C. Committee on Fellowship.—The *Lutheran Standard* for December 1, 1945, carries this news item:

"Selective fellowship was advocated as 'the most promising immediate means' of promoting the cause of Lutheran unity at a meeting of our Committee on Intersynodical Fellowship, held in Columbus, Ohio, November 8, 9.

"Dr. L. Ludwig, a member of the committee, read a paper on the subject of selective fellowship at the meeting. The committee adopted the following statement of policy, which covers both the matter of selective fellowship and the Doctrinal Affirmation that is now before our Church:

"The Committee on Intersynodical Fellowship of the American Lutheran Church, conscious of the responsibility laid upon it to promote the cause of Lutheran unity in the most effective way, and in response to inquiries as to the policies and specific procedures to be pursued in the attainment of this end, has adopted the following principles for its own guidance and to give clarity and direction to this movement among the brethren in the Church:

"1. We believe that, under the providence of God, the American Lutheran Church has been given favorable opportunities to promote the cause of Lutheran unity in America, and therefore should put forth energetic efforts to consummate such unity with the United Lutheran Church in America and with the synods of the Synodical Conference.

"2. We believe that the most promising immediate means of working toward this end is the adoption of the principle of selective fellowship, and therefore we advocate the adoption of this principle at the next convention of the Church.

"3. In view of the fact that the Doctrinal Affirmation is officially before the Church for study as a possible instrument for establishing unity with the Missouri Synod, we advocate that this document be given serious study by all our brethren, to determine whether they can approve it, either *in toto* or as to its doctrinal content. The committee believes that the approval of its doctrinal content will suffice for the establishment of doctrinal unity with the Missouri Synod (cf. the action of the Church in 1938 with reference to the Brief Statement of the Missouri Synod, Minutes, 1938, pp. 11 and 255)."

What Bible Version Should We Adopt?—Under this heading the *Lutheran Companion* (January 23, 1946), official organ of the Augustana Synod, discusses a problem which the Church is now facing because years ago it adopted for public worship the American Standard Version. The editorial states the problem as follows: "The fact that the Augustana Synod was one of the very few church bodies that adopted the American Standard Version as

its official text has resulted in much confusion and considerable difficulty when the attempt has been made to make the liturgy, the worship forms, all devotional literature, and all parish education material of the Church to conform with that rendering of the Scriptures. It has set us apart as different from other Christian groups—even other Lutherans. When it finally became a definite issue as one of the problems that had to be solved in the publication of joint Sunday school literature with other Lutheran groups, it was the Augustana Synod that had to give up its position and agree to the use of the King James Version. But once the children of the Synod begin to memorize the King James Bible, it is easy to see how confused the situation will later become if the Synod insists on retaining the American Standard Version in the remainder of its literature." The writer draws some comfort from the fact that "the revision of the American Standard Version of the New Testament has been completed by the group of scholars who have been laboring on this project for fifteen years, and that the first copies of the new translation will be on sale at book stores throughout the country on February 11." Of this revision the writer says: "It is our considered opinion that the new translation may provide the answer. According to advance notices, it has eliminated both the archaic language and the inaccuracies of the King James Bible, while, at the same time, it retains the simple, classic English style of the latter. Moreover, the copyright on the new translation, instead of being held by a private publishing house, as was the case with the American Standard Version, is owned by the International Council of Religious Education, with which some forty Protestant denominations are affiliated. . . . The only flaw in this possible solution lies in the fact that the revision of the Old Testament is not yet completed, and it may be four or more years before the entire Bible in its new translation will be available." The matter discussed is indeed one of great importance, since in the use of Bible translations no Church can go its own way without creating problems difficult of solution. Here perhaps is an "external" which, in particular, the Lutheran Church in our country might study together. The Augustana Synod may not be the only Church looking forward to the new revision, but if that revision is adopted what shall become of the liturgies, worship forms, devotional literature, and the like, which are based on the King James Version? The whole matter certainly deserves careful study.

J. T. M.

On Conditions in Central Europe.—A person that is well informed on conditions in Central Europe is Professor Otto A. Piper of Princeton Theological Seminary. Recently he sent to interested persons a bulletin in which he submits detailed information on what is going on in the various zones of occupied Germany. An aged woman writes from the territory controlled by the Russians that her bank deposits on which she depended have been blocked and confiscated, with the result that now she

is absolutely without means of support. — Charitable organizations are still barred from Germany. "While London has granted to the American Lutheran Relief Work to start immediately with its activities in the British occupied zone of Germany, our Government refuses to permit the shipping of food, clothing, and medicine that have been collected for this purpose by church agencies and charitable organizations."

In the French zone conditions are worse than in that which is controlled by American forces. The British have made "a marvelous record for themselves in caring for all the needy in their zone, but Britain has no surplus food to offer."

"Worst of all are conditions in the Russian zone." "All the butter is confiscated by the Red Army. According to official sources 75 per cent of the population of the province of Brandenburg are living exclusively on bread and potatoes. As a result of the ruthless confiscation and slaughter of cattle, milk is practically unobtainable in most places. For the city of Sterneberg (population 10,000), for instance, 15 milk cows are available. According to official estimates of the State Employment Service the loss of physical strength in the working class amounts to 50 per cent, the loss of weight among adults averages 50 pounds. Doctors are disturbed about the frequent cases of diphtheria among adult people, which result in paralysis of the limbs. Infantile mortality varies from 55 to 100 per cent, caused mainly by malnutrition of the mothers, lack of milk, and lack of fuel in the destroyed houses. A number of counties report that for months no living child was brought into the world. Forced labor, forced migration, without shelter and food, and diseases take a terrible toll, especially among the refugees from the East. As a result of this frightening death rate there are uncounted thousands of orphaned children, who are not taken care of by anybody. They populate the roads and roam around begging and stealing. The Russians estimate that in their own eastern sector alone these juveniles number no less than 10,000. The population gives to foreign visitors the impression of utter exhaustion and apathy."

The bulletin closes with an appeal having the heading, "Be humane! Act now!" It is suggested that the Secretary of State be written with a request that something be done to change conditions. Likewise one's Senators should be written to and urged to make the sentiments of Christian citizens known to the President of the United States and to the various departments of the Government. Who can deny that here we have definite obligations as citizens and as Christians!

A.

Will Christian Denominations Become United? — The subject of Christian unity is discussed by the well-known Protestant Episcopal writer, Dr. Bernard Iddings Bell, in the January issue of the *Atlantic Monthly*, where some of our readers may have seen it. The comments of the *Christian Century*, submitted in an

editorial, quite well summarize the contents of the article, and we herewith reprint this editorial.

"Although tolerance is growing and co-operation is reaching out in widening circles, Bernard Iddings Bell believes that the possibility of organic church unity is more remote today than it has been in any recent period. In a brilliant article in the January *Atlantic Monthly* he tells why. He finds the difficulty less in the horizontal differences between denominations, which he rightly sees as having largely lost their relevance, than in a vertical conflict within denominations. This struggle 'makes relatively meaningless any amalgamation on the horizontal level.' The vertical conflict 'is not over such minor matters as the verbal errancy or inerrancy of the Bible, science versus religion, forms of worship. It goes to the very bases of faith. The struggle is between historic Christianity and what may be called neo-Christianity.' Dr. Bell defines historic Christianity as a religion of redemption—divine redemption of man through faith from an otherwise inevitable inanity and frustration through sin. Neo-Christianity holds that 'man is by nature potentially good and that he will inevitably get better if only education is made more generally available and social environment improved.' Jesus is a great moral teacher who portrays the good, the true, and the beautiful. Historic Christianity holds that participation in salvation is made possible for man by God within His Church—'the mystical body of believers who are sealed to Him by Baptism, who are fed by grace . . . and are guided and made strong by God in the Holy Spirit.' Neo-Christianity looks on the Church as 'a voluntary association of people who wish to be like Jesus; the Church is not essential to Christianity but is good to belong to, provided one understands its necessary limitations.' While we do not subscribe to everything said by Dr. Bell in his article, we believe he has placed his finger on the central obstacle to Christian reunion. This is the issue which will be debated in scores of church assemblies in coming months. The debate will be greatly clarified if Dr. Bell's article gets the wide and careful study it deserves."

So far the *Christian Century*. We are happy to see that Dr. Bell's views are published far and wide and that people are made aware of the cleavage between the message of the Gospel and the teachings of Modernism. One regrets to notice that while apparently there is discernment of the central place held by the doctrine of the atonement, the position taken is made weak because the inerrancy of the Scriptures is not accepted. Our testimony is needed more than ever.

A.

A Word of Praise for Pastor von Bodelschwingh. — *The Christian Century* (Jan. 23, 1946) deserves commendation for giving due recognition to Pastor von Bodelschwingh for his anti-Nazi stand. It writes: "It would be a shame if the death of Friedrich von Bodelschwingh should pass without notice in other than Lutheran circles.

For Pastor von Bodelschwingh stood out in the darkness of Hitler's Germany as the embodiment of all that is finest in the Lutheran tradition. He was a tower of strength in the days when all who longed for a revival of Christian culture in Germany were looking for a leadership that would not compromise with Nazi paganism. If he did not gain the world fame that came to such a man as Pastor Niemoeller and one or two of the Catholic bishops in the Third Reich, he probably had a greater influence than any of them in closing the ranks of the churches against any compromise with Nazi ideology. Pastor von Bodelschwingh came to prominence in German Lutheranism as the successor of his father as minister and director of the great church, theological seminary, orphanages, and asylums at Bethel. Thus he represented that warm humanitarian interest which has always characterized German Lutheranism at its best. In 1933 he was elected the first Evangelical *Reichsbischof*, only to be forced out of that office when Hitler insisted on seating his personal candidate, the former army chaplain Ludwig Mueller. (By the way, whatever became of Mueller?) From that time on Dr. von Bodelschwingh led the opposition to penetration of the Protestant ranks by the so-called German Christians, until about six months before the outbreak of the war, when Hitler could stand it no longer and summarily closed von Bodelschwingh's church and the theological seminary at Bethel. The asylums were kept running, however, throughout the war. When Nazi officials gave orders for the gassing of all defective inmates, von Bodelschwing defied them, declaring that he would lead an open revolt if anything of the sort were attempted. Not a single inmate of Bethel fell victim to the brutal Nazi theories of race purification. It is to be regretted that, worn by the heroic part which he had played ever since 1933, Pastor von Bodelschwingh did not have strength left for the tasks of leadership which he was so fitted to assume in the German Church's postwar period of rebirth. But he has left a record which shows that German Protestantism contains ministers who measure up to the highest stature of courageous servants of God.

J. T. M.

A Catholic View Concerning Impediments to Christian Unity.—Writing in *America* (R. C.), Frank H. Sampson, a convert to Romanism, sketches what he thinks are the difficulties in the way of uniting outward Christendom. His subject is "Road Blocks to Christian Unity." In the first place, he asserts concerning Protestants, "It is they, not we, who broke that remarkable unity which for centuries existed in the Western world," to which we here merely reply that it was Rome that excommunicated Luther and forced his adherents to found congregations of their own.

The second point which Mr. Sampson makes should receive our special attention. He says, "The reasons put forward by the reformers in justification of their schism are in whole or in part rejected by most present-day Protestants." He presents this analysis: "There were four key points of doctrine at stake in the

Reformation, from which all other differences stem. They are: predestination, justification by faith alone, the Bible as the sole rule of faith and practice, interpreted in accordance with the rule of private interpretation, and the teaching that the Church is essentially invisible. The first of these was a pet doctrine of Luther, while Calvin made it the key doctrine of his theological system. Yet how many modern Protestants accept the gloomy dogma of unconditional predestination? All, or nearly all, have come to accept the Catholic doctrine of Free Will against which the reformers railed. As to the second point, 'Faith Alone,' many Protestants openly reject this doctrine. Not a few have gone to the opposite extreme of virtually teaching justification by works alone, and those who still profess to adhere to it usually so explain it as to explain it away. If the average Protestant, lay or even cleric, were shown statements on this subject by Catholic authorities and did not know the source of these statements, I am quite sure that he would accept them as expressing his own views. As to 'The Bible, and the Bible only,' a considerable minority, among Anglicans and others, have more or less adopted the Catholic doctrine of the authority of the Church; while a much larger number have discarded the idea of authority in matters of religion altogether, be it of Church or Bible. Thus the only key doctrines of the reformers which still enjoy general acceptance among Protestants are those of the invisible Church and of private interpretation, and it is precisely these doctrines which have been responsible for the chronic disunity of Protestantism. The former did away with the necessity for union and took away the sin of schism, while the latter was responsible for splitting Protestantism into literally hundreds of warring sects, and has prevented and will prevent any general reunion."

Here there is a jumbling of truth and error which really should be treated in a longer article. Yes, Luther believed in predestination, but for him it was not that gloomy doctrine which one finds in the system of Calvin, because he did not teach the so-called double predestination, one to life and the other to death. Furthermore, it was not this teaching of predestination which brought on the clash between the followers of Rome and their opponents. Among Roman Catholic theologians of the Reformation era there was by no means agreement on this doctrine. It played a role in the controversy between Erasmus and Luther, but otherwise it did not have much bearing on theological developments between 1517 and 1546. Sad to say, it is true that very many Protestants have accepted the doctrine of free will; that is, Arminianism has made frightful inroads in the non-Lutheran world. But Lutheran theologians who are still loyal to their Confessions have not surrendered on this point.

On the subject of justification by faith, it is true, there is much confusion, but where Protestants have not become modernistic, the old teaching is adhered to.

How about the authority in the Church? Rationalism has been undermining the position of Protestantism which holds that the Bible is our sole authority in matters of faith and morals. One says this with deep sorrow. But at the same time there are millions of Protestants who cling to the old position which recognizes the Bible as the supreme authority.

Mr. Sampson grants that the teachings of the invisible Church and of the right of private interpretation are still universally held by Protestants. It is wrong to say that it is the fault of these doctrines that there are so many divisions in Protestantism. A wrong use has been made of these great truths.

In the third place, Mr. Sampson stresses that "the Catholic theory of union works in practice." He maintains that Romanism has "both union and unity: union, since all the faithful are united by bonds not merely of courtesy, but of government; unity, since all profess the same faith and use the same essential rites." He illustrates what he means in this fashion: "Non-Catholics may have union or unity, but rarely both. Thus the various Lutheran groups in America have a considerable measure of unity, since all adhere to the Book of Concord, though with sharp differences of opinion on a few points; but they do not have union, since they are split up into a variety of synods and church bodies. On the other hand, Episcopalians have union, since they form one body; but they are far from possessing unity, since one can find all varieties of belief among them, from non-Catholicism to rank Unitarianism." The Roman Catholic system works, Mr. Sampson says. He disclaims being a pragmatist, but since the Catholic theory does succeed, he says, "It is likely it does so because it is the true one." Our view is that the Catholic system does not succeed. There is a semblance of unity, but not the reality of it. The union that is achieved is a merely outward one. As to the actual fruits of the Roman Catholic system, we merely have to point to countries like Mexico and Spain and ask the impartial observer to judge for himself.

When the author in his concluding paragraph calls on all of his readers to pray for Christian unity and says, "It is a common human failing to think only in terms of mass movements; not so are the ways of God," we agree with him. But certainly we are not willing to pay the price that Rome demands.

A.

The New Cardinals.—On Christmas Eve, 1945, Pope Pius XII took a step which received the widest publicity—he created 32 new cardinals. At the time the college of cardinals, which is supposed to have 70 members, numbered no more than 38. Of these the majority, that is, 24, were Italian. It had been the policy to let the majority of cardinals be citizens of Italy. That policy has now been put on the shelf. Of the total number of 70, only 40 per cent are Italians. That the Pope named four churchmen from the United States as cardinals (Archbishops Glennon of St. Louis, Spellman of New York, Mooney of Detroit, and Stritch

of Chicago) is an indication that he is aware of the importance which falls to America in the support of the Roman Catholic system. Among the new cardinals for the first time is a man who does not belong to the Caucasian race, Bishop Tien of China. Thus a strong effort is put forth to make the machinery of the hierarchy more efficient. The world is impressed. Whatever spells glamor and power is to its liking and admired. The Bible Christian recalls the words of Jesus "My kingdom is not of this world." A.

Episcopalians Strongly Opposing Marriages Performed by Roman Priests.—A recent issue of the *Living Church* (Protestant Episcopal) says: "The convocation of North Dakota and the bishops and executive council of the Sixth Province have all united to urge that a canon be passed 'which would make it unlawful for any member of this Church to sign a pre-marital agreement binding the signatory to bring up children in any other religious instruction than that of this Church.'" After some discussion of what kind of law should be passed and what kind of penalty should be fixed for transgression and other details, the *Living Church* continues: "The problem of marriage between church people and Romanists is a thorny one. We believe that the Episcopal Church should adopt vigorous measures to safeguard young people from iniquitous commitments made in the mental fog that so often accompanies approaching marriage. But the measure should be well thought out and effective, not merely doubtful gestures. Perhaps matters are at the point where this Church must simply refuse to recognize the competence of Roman Catholic priests to perform marriages, on the ground that the pre-marital agreements required by Roman canon law are spiritually destructive. Then, any communicant contemplating marriage with a Roman Catholic could be candidly informed that the marriage will not be recognized by the Church if it takes place on Roman terms. The Episcopal Church is fully competent, theologically and canonically, to make such a ground for ecclesiastical nullity. And it will strike at the root of the abuse."

This, it seems to us, amounts to fighting violence with violence, fire with fire. To declare that a marriage entered upon on the basis of the promise in question is null and void, is going too far. Sinful circumstances attaching to a certain act do not necessarily make the act itself a wicked and heinous one which has to be undone. But it is a good thing that the Protestant world has become awake to the arrogance of Romanism and refuses to dance after the melody of the Pope. The publication of the pamphlet of Dr. F. E. Mayer, *To Sign or Not to Sign*, is helping to promote a sound and much-needed trend. A.

An Important Statement from Charles Clayton Morrison.—Dr. Morrison, the editor of the *Christian Century*, when speaking before the Sunday Evening Club of the Centenary Methodist Church in St. Louis on "Religion in the Schools," said, according to the January 9 issue of the *Christian Century*: "The educational

system which purports to reflect the major interests of its society and which excludes the study of religion is falling short of its own theory, and falling short at its most vital point. . . . If inclusion of religion in the public school curriculum cannot be worked out, I see for Protestantism only one conceivable alternative — a drastic one. I see nothing for the Protestant churches to do but to establish their own schools, somewhat on the model of the Roman Catholic parochial schools, and to withdraw their children from public schools. This would mark the collapse of the great American ideal of a liberal democracy, providing its children with the kind of education citizenship in a democracy requires, and would be a terrific price to pay for the blindness of both our educators and our clergy." In the last sentence the renowned editor slips into an error. In general he seems to sense the abyss of destruction into which the American youth is falling.

A.

Brief Items.—The action of Bishop Manning (Protestant Episcopal) in declaring Elliott Roosevelt ineligible for the office of vestryman in Hyde Park Church for the reason that Mr. Roosevelt has been twice divorced and is now married a third time, has been followed by a bishop in California, who refused to give permission for the marriage of Actress Bette Davis (a divorcee) and William Grant Sherry. The *Lutheran Companion*, from which this notice is taken, properly commends the Episcopal authorities for taking a firm stand in this matter.

The Memphis correspondent of the *Christian Century* writes: "This column has reported the charge that two Memphis police officers raped a Negro girl, and the amazing delay in indicting the two. When the case came to trial and a jury was being chosen, the attorney general asked each of the 35 veniremen, 'Could you give a Negro justice in a case involving a white man?' not one of the 35 answered in the affirmative, and a special venire of 250 men was called. The case has not yet been tried."

That conservative Lutherans are not the only people who protest against unionistic endeavors is evident from a letter in the *Christian Century* written by a French Methodist, who protests against the slogan voiced by one of the correspondents of the journal mentioned, "Millions for a united Protestantism of England and Europe, but not a penny for denominationalism." The writer says that he knows of churches that "do not believe that loyalty to the doctrine, spirit, and discipline of their denomination is bigotry or narrowness of mind." More power to him!

The *Living Church* reports that when the general convention of the Protestant Episcopal Church will be held next fall the present Archbishop of Canterbury, Dr. Fisher, will be present. We are wondering here whether he will be asked to apologize for the statement of the Dean of Canterbury, Dr. Hewlett Johnson, who, when he returned to London after a brief visit here in America, is reported to have said that "America is one hundred years behind the rest of the world in everything except religion, and

in religion it is 150 years behind." Perhaps by and by the "Red Dean," the title commonly given Dr. Johnson, will explain his language.

On December 5, 1945, Dr. Cosmo Gordon Lang, who was Archbishop of Canterbury before Dr. Temple held that place, died in London, 81 years old.

With sorrow one reads that the government of Holland has issued a decree dissolving the marriages contracted between Dutch and Germans during the time of the Nazi regime. That is a strange way of taking revenge.

The Roman Catholic archdiocese of Chicago is said to be the richest in the United States and to contain more people than any other. Was that the reason why its archbishop, Samuel A. Stritch, was made a cardinal?

The new college of cardinals will comprise 28 Italian and 42 non-Italian members. Representation for Italy rises from 24 to 28; for France from 4 to 7; for the United States from 1 to 5; for Germany and Spain from 1 to 4 each; for Argentina, Canada, and Poland from 1 to 2 each; for Brazil from 0 to 2; Belgium, Austria, Portugal, and Syria retain one each; and Turkish Armenia, Australia, Chile, China, Cuba, Peru, England, Hungary, Africa, and the Netherlands, which have been without representation, will each have one member of the new college.—*America* (R. C.)

Our daily press tells us that the pronouncement of the Emperor of Japan in which he rejects the divine status heretofore accorded him will open the door for democracy. Let us hope that, in addition, it will open wide the portals of that country to the Gospel of Jesus Christ.

Christians in Japan find it interesting that on the list of Japanese war criminals there is not one Christian "in good standing," although there are five so far who have dabbled in the faith and are now considered apostates.—*Religious News Service*.

The public consistory [held for the installation of the new cardinals] will open with requests for the beatification of the Venerable Bernardina Realina, famous Jesuit preacher, who died in 1616; Jeanne Elizabeth Bichier des Ages, co-founder of the French Order of Daughters of the Cross; and Venerable John Britto, Portuguese Jesuit who suffered martyrdom in India during 1693.—*Religious News Service*.

The long-standing dispute between Roman Catholic and leftist groups over the issue of state aid for church schools entered a new phase in France when the Constitutional Committee of the French Constituent Assembly rejected by a 24—15 vote a proposal by the popular republican movement in favor of subsidies.—*Religious News Service*.

Methodists and Mormons report an enormous increase in attendance at Sunday schools. The Methodists state that their enrollment increased by 96,685. The Methodist Church gained 250,000 new members last year, of whom 151,000 were furnished by the Sunday schools. The Mormon Church last year had the highest enrollment in Sunday schools in the history of the body, registering 109,337.—*Religious News Service.*

The Russian Orthodox Church clergy in our country at its recent meeting in Chicago decided not to acknowledge the authority of the patriarch of Moscow. The eight bishops and archbishops who were requested to bow to the Patriarch in Moscow are willing to recognize the Russian patriarchate as the spiritual head of the Church, but as far as the administration of their congregations is concerned, they insist that it must remain with them.

Purchase of 500,000 of United States Army surplus stores in Europe to be used as relief supplies has been authorized in New York by Dr. Robbins W. Barstow, director of the Commission for World Council Service. . . . The transaction involves 20,000 pairs of shoes and 12,000 blankets as well as quantities of clothing, underwear, cooking utensils, medicines, and several jeeps.—*Religious News Service.*

According to figures submitted at a meeting of the Home Missions Council (a body representing 23 denominations) "out of 23,000 Protestant Negro ministers in the United States, 18,000 have not gone beyond the fourth grade in school." Cf. *Christian Century* for January 23, 1946. The Home Missions Council conducted institutes last year in which several thousand of these colored preachers were given instruction.

At Didalia, Ga., a Negro Baptist preacher, James Walter Wilson, died December 22, 1945, 120 years old. He had been a slave. His ordination as a Baptist minister occurred after he had come to be one hundred years old. Cf. *Watchman-Examiner* of Jan. 3, 1946.

Comparing the 1943 and the 1945 editions of the *Yearbook of American Churches*, one finds that the Roman Catholic Church in these two years experienced a net gain of 474,454, while Protestant denominations of 50,000 or more in the same period chronicled a net gain of 5,149,443. The Roman Catholics' boast that Protestantism is fighting a losing battle is not corroborated by these figures. Cf. the *Protestant Voice* of Dec. 7, 1945.

When Prof. H. P. Van Dusen recently was inaugurated as president of Union Seminary, representatives of many schools had come, among them the following: Oxford University, founded in the 12th century; University of St. Andrews, Scotland, founded 1411; Swiss universities, founded between 1460 and 1873; University of Aberdeen, founded 1500; University of Edinburgh, founded 1583; Harvard University, founded 1636; Yale University, founded 1701; University of Pennsylvania, founded 1740;

Princeton University, founded 1746; Washington-Lee University, founded 1749; Columbia University, founded 1754; Brown University, founded 1764; Rutgers University, founded 1766; Dartmouth College, founded 1769. We list these schools because the dates of their founding are interesting.

According to *Religious News Service*, in a period of 18 years ending in 1944, the Southern Baptist Convention gained 60.8 per cent.; United Lutheran, 39.2; Missouri Lutheran, 30.4; Roman Catholic, 25.9; Disciples, 21.4; Northern Baptist Convention, 20.6; Protestant Episcopal, 19.8; Methodist, 19; Jewish Congregation, 13.7; Congregational, 8.1; Presbyterian Church U. S. A., 7.7. In this same period the advance in population was 17.9 per cent. The large gain of the Southern Baptists, we ought to add, is said by some people to be due to mergers and to poor keeping of records prior to 1926.

"There is one Lutheran Church in Europe which may never again be restored. For almost thirty years no accurate statistics have been obtainable, but until the outbreak of World War I there were more Lutherans in Russia than there are at present on the entire continent of North America. What happened to these millions? How many survive? And what is the outlook for possible restoration of that faithful company?" — *The Lutheran* of Dec. 19, 1945.

In the present drift towards a government-controlled life in America, we may well take to heart the words of some of our Presbyterian forefathers. In 1776 the Presbytery of Hanover, in Virginia, antedated Jefferson in speaking out for complete religious freedom. In so doing it framed a remarkably clear statement of the ideal relationship of Church and State as follows: "We would also humbly represent that the only proper base of civil government are the happiness and protection of men in the present state of existence: the security of the life, liberty, and property of the citizen, to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual, but that the duty we owe to our Creator and the manner of discharging it, can only be directed by reason and conviction and is nowhere cognizable but at the tribunal of the universal Judge." At the time when this was written, 9 of the 13 colonies had state-established churches. — *The Presbyterian*.

"Personally I am always grateful when Dr. Samuel G. Craig, a former editor of *The Presbyterian*, issues a new number of *Christianity Today*. The November issue gives a definitive answer to *The Christian Answer*, recently published by a group of prominent Modernists of several denominations, including our own. A book that rationalizes away the direct supernatural element of the Christian faith and the vicarious nature of Christ's death has no right to claim to represent evangelical Christianity." Dr. D. D. Burrell in *The Presbyterian*. A.

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Teacher. Volume VII, Number 1, January, 1946.

Concordia Bible Student. Volume XXXV, Number 1, January, 1946.

Edited by Rev. A. C. Mueller under the auspices of the Board for Parish Education, Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Prepared by the Rev. J. M. Weidenschilling, S. T. D. Topic of the Quarter: "The Christian and His Prayer Life."

These quarterly publications should be familiar to all of our clergy. Their cost is nominal—Concordia Bible Teacher 75 cents per annum, Concordia Bible Student 50 cents per annum. The quarterly books for 1946 are:

- I. The Christian and His Prayer Life
- II. The Story of Christian Missions
- III. The Life of Samuel
- IV. Great Passages of the Bible

The pamphlet for the first quarter contains twelve lessons on prayer. The pamphlet for the teacher naturally presents material of a more advanced nature than that for the student. Introductory pages are devoted to reporting the result of Research Studies for the Improvement of Bible Classes; the preparation for the teaching of a course on missions; and the Christian and his prayer life. Each lesson is introduced by a brief devotional service with a suggested hymn, Scripture reading, and a brief prayer. Both pamphlets are recommended to all Bible students and teachers.

May the Lord richly bless their mission. LOUIS J. SIECK

Is There a Hell? By E. A. Kettner. Concordia Publishing House, St. Louis, Mo. 18 pages, $3\frac{1}{2} \times 5\frac{3}{4}$. 15 cents.

In this little tract Pastor Kettner proves from Scripture that there is a hell. He also tells the way which God has provided that the sinner may escape the torments of hell, to wit, by faith in Jesus, the Savior.—In a house-to-house canvass this tract might well be left at the homes of the unchurched. A rubber stamp of the imprint of the church and the name of the pastor on the back of the tract will be a reminder that an invitation has been extended to attend the services of that particular church.

JOHN H. C. FRITZ

Marching Side by Side. Stories from Lutheran Chaplains on the Far-Flung Battle Fronts. Compiled by Frederick C. Proehl. Concordia Publishing House. 1945. 191 pages, $5\frac{1}{2} \times 8$. \$2.00.

This volume has received a uniformly warm reception in the denominational press and was a welcome newcomer to many a household as a Christmas gift. Pastor Schleede, himself a chaplain of the recent war, does not make an overstatement in the preface when he writes: "I am satisfied that this volume holds tremendous appeal for Lutheran people everywhere, since it tells the story of a consecrated group of clergymen who preached the Word

in season and out of season, in every clime, and under every conceivable condition."

Under Pastor Proehl's general editorship the volume presents gleanings from the reports of Missouri Synod chaplains throughout the fronts of the global war. Every ingredient of interest — heroism, drama, emotional color, service, and self-sacrifice — crowds these pages. The chapter "In Memoriam" provides sketches of the life and service of the four chaplains who gave their lives during the war.

This volume has outstanding significance not merely for the lay reader, however, but particularly for the pastors of Synod.

It answers the question: "How did it happen, under the grace of God, that World War II found the Missouri Synod ministry in a position to supply 250 chaplains to the armed forces?" Pastor Proehl's opening chapter describes the sequence of events, beginning with overtures to the Cleveland Delegate Synod in 1935 by the Southern San Joaquin Valley Pastoral Conference and by the Atlantic District, through the recognition by our Synod of the importance and validity of the chaplain's office, on to the recruitment by our Army and Navy Commission of chaplains for the Reserve Corps, climaxing in the war years when our Commission was able to keep up with our synodical quota. Through God's guidance this became the means of providing for spiritual needs of millions of men under arms at a time of their greatest need.

For our ministry this volume has the further significance of revealing the attitudes and techniques of our pastors at work for the men and women of the armed services. War and postwar world have been bogeys in the minds of many observers of the Church. Can the ministry of the Church measure up to the problems of the fears, derangements, and tensions of the new and evil day? This volume shows men of Synod's ministry at work on the problem. It is heartening to see how this group went about the task. Manifestly God and His Spirit were with them. Their brethren on the home front can learn from their account to dip into the same supply of courage and guidance, because they are at work on the same problems. Chaplain Ramming's words may serve as a sample of the many transfers to current and peace-time ministry which this volume suggests:

Somehow I do not find my work as a chaplain vastly different from my civilian mission work. Consequently you might just as well assign a publicity agent to cover Candidate John Peter Luther and his lodge-hall preaching station. It is the same beautiful story, some might even call it long-suffering and patient. . . . Take away the uniforms, and I would have a hard time proving that I was not "plowing" along in some spot in Texas. It just happens to be my work, and I love it, and I am happy doing it. After a few years of pulpitless preaching in mortuaries, a bookie office, and a hall two flights up, it isn't much of a trick to follow the Infantry and hold forth in bombed churches, a shattered room, a barn, sometimes in the comfort of a hayloft, or out in the open. In fact, it seemed very proper to begin Advent with a service in a carpenter's shop, and there was something wonderful about celebrating Holy Communion in a barn filled with hay on Christmas Eve while a huge black and white cow stood solemnly by chewing her cud. . . . Of this I am convinced, although I do not understand it, that somehow God walks amid the death, the misery, and the sin, and He wins hearts. It matters not whether it is in peace or in war (pp. 83, 85).

The professional reader will be stirred by the training which our chaplains received in the field for their work with people. One of the salutary contributions of the war to the Church will be the inserting of former chaplains, with their quickened sensitivity to human need and their adaptability to circumstance, into the pattern of our ministry. We who stayed at home shall want to imitate their courage, their techniques of being available to men, their insight into fundamental human nature.

Valuable historically is the record of the operation of our Army and Navy Commission, and its collaboration with the Slovak Evangelical Lutheran Church, the Norwegian Evangelical Lutheran Synod, and the National Lutheran Council Service Commission.

RICHARD R. CAEMMERER

The Lutheran Annual. 1946. Editor: O. A. Dorn. Statistical Editor: Armin Schroeder. Concordia Publishing House, Saint Louis, Mo. 225 pages. 25 cents.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1946. Editor: J. T. Mueller. Statistical Editor: Armin Schroeder. 225 pages. 25 cents.

These two friends require no introduction. In addition to the information offered by any calendar, they contain a treasury of information for both the clergy and laity. The reading matter in the *Annual* presents articles on the work of our chaplains, our missions in all foreign fields, the Concordia Historical Institute, Station KFUO, and Valparaiso University. The *Kalender* brings articles from the life of Martin Luther and interesting Christian storilettes.

Louis J. Sieck

We Move into Africa. By Henry Nau, Ph. D. Concordia Publishing House, St. Louis, Mo. 1945. 414 pages, $5 \times 7\frac{1}{2}$. \$2.00.

Dr. Nau kept a day-by-day account of his experiences in Nigeria while he was laying the foundations for the first Lutheran Mission in Nigeria. Since only a very small number of people was privileged to read these original accounts, Dr. Nau has been kind enough to rewrite them for wider dissemination. This book is the result.

Others have stated that this book reads like fiction, even though every statement is based on actual experiences. This is certainly true. The author has, however, gathered the various experiences under topic headings, such as the "School Situation," the "Conditions of the Congregations," "Spiritism," "Polygamy," "Twin Killing," the "Prophets," "Ministrations to the Sick," and so on. Thus the author was careful not to repeat himself.

Dr. Nau speaks from wide experience, having labored in India, in Europe, in America, and latterly in Africa. Likewise he has labored among white peoples, among the races of Southern India, and among the Negroes in America and in Africa. He took his doctor's degree in Oriental languages, and in Africa after only a short time he was able to work in the languages of our African brethren and to prepare literature for them.

Congregations, societies, schools, and Sunday schools of the Synodical Conference should place this book in their libraries for reference purposes. It will be handy for leaders in youth groups, ladies' auxiliaries, and topic chairmen in men's clubs.

Detailed and interesting answers will be found to such questions as: How did it come about that we began mission work in Africa? How did God lead these African people to call the Synodical Conference Lutherans to "come over and help them?" Did we begin from "scratch," or did we take over an established organization? Does the missionary use English, or must he learn a native tongue? How do we provide literature for this mission? Do we pay only the expenses of the missionaries we send, or do we pay for all the expenses of church work in Nigeria, including the salaries of native teachers and other workers? Do the Nigerians erect their own buildings, or do we erect them, or do we do so jointly?

This book will be regarded as the source book on the beginnings of our work in Nigeria. Subsequent books will be written on the development and the growth and the expansion of our African mission work.

We feel it would have been better to have made the book at least one third shorter, and to have added an index and a map of Africa, of Nigeria, and charts showing the location of the cities in which our churches are located.

E. C. ZIMMERMANN

Devotional Studies in St. John's Gospel. By J. C. Macaulay. Pastor of the Wheaton Bible Church, Wheaton, Ill. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1945. 285 pages, $5\frac{1}{2} \times 8$. \$2.50.

The W. B. Eerdmans Publishing Company has given us a number of good books, among which works on the Bible hold a high place. The work before us here is a devotional commentary, which formerly was published in two volumes (*The Word Made Flesh and Obedient unto Death*). The work makes a favorable impression as one pages through it. The comments of the author show deep reverence for the divinely inspired Scriptures and the evident desire to remain true to the teachings that God has revealed to us. The style is direct and simple. We were especially pleased to see that the right view is taught concerning the much debated words of Jesus, John 6:53 ff. The author writes (p. 99): "The question pressingly arises, What does it mean to eat the flesh and drink the blood of the Son of Man? One will suggest that we do these at the Holy Communion, the ordinance of the Lord's Supper, in instituting which our Lord said of the bread and the wine, 'This is My body' and 'This is My blood.' While indeed these phrases suggest the ordinance, I am persuaded that they do not refer to it, but that both refer to a common third, which is the fulfillment of both. The Communion service is not an end in itself, but is a finger post pointing to the same spiritual reality spoken of by our Lord in the words now before us. We do not have to go far afield for an explanation of this mystical language. Eating is to satisfy hunger, and drinking is to quench thirst. The meat which Jesus offers is His flesh, the drink He provides is His blood. How do we eat of His flesh and drink of His blood? He has Himself told us in v. 35 of this very chapter, 'He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.' If the coming to Him is the end of our hunger and the believing on Him the end of our thirst, then the coming and the believing are the eating and the drinking. But it is a coming to Him and a believing on Him as the *sacrificial One*, the crucified One,

the One who in *His death* fulfilled all that the ancient altar taught of substitution, atonement, reconciliation. That same sacrifice we recall at every partaking of the simple Communion feast, and there we renew our faith and love." While these words fail to teach the Real Presence concerning the Sacrament of the Lord's Supper, they do state that in John 6:53 the Savior is not discussing the Lord's Supper, but a spiritual eating and drinking, which takes place by faith.

Another passage which we read with much approval is the one containing comments on John 17:21. The author writes: "So, then, the unity of the saints is an accomplished fact, a present truth, fulfilled by divine operation apart from human endeavor; a rare gem waiting discovery, not a product to be manufactured. This does not mean that there is nothing for us to do about it. Like many other evangelical truths, this becomes effective and operative with discovery. Along with the discovery comes the exhortation, 'endeavoring to keep the unity of the Spirit in the bond of peace.' The knowledge of a unity divinely wrought, purchased at so great a cost, so deeply cherished by the Lord, will set us to a jealous guarding of its experience in all our relationships with our brethren, until the world looks on in wonderment, exclaiming, as they did in the days of old, 'Behold, how these Christians love one another!'" Since the book was intended to be a devotional commentary, technical points of scholarship are seldom touched on. Thus the question pertaining to the date of our Lord's death, whether this occurred on the 14th or the 15th of Nisan, is not entered upon. The book was written from the point of view of a pastor who would like to discuss the fundamental ideas contained in John's Gospel with his congregation. It can furnish excellent guidance for all who are engaged in, or contemplating, such an endeavor.

W. ARNDT

My Church and Others. A Summary of the Teachings of the Ev. Luth. Church as Distinguished from Those of Other Denominations. Third Edition. By John Theodore Mueller, Professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. Rudolph Volkening, St. Louis, Mo. 92 pp. $5\frac{1}{8} \times 7\frac{1}{2}$. 85 cents, \$9.00 per dozen; postage, extra.

This book has rendered useful service, and many pastors will be glad to see that a new edition is available. While Part I, which presents the doctrines of the Lutheran and other churches, has not been changed, Part II, containing a description of the various denominations, has been entirely rewritten and brought up to date. *Bon voyage!* we say to the little work as it sets out on another cruise.

W. ARNDT

God's Answer. Second Volume. Sermons for the Sundays of the Trinity Season. By O. A. Geiseman, S. T. D. Ernst Kauffmann, Inc. New York. 1945. $8\frac{1}{2} \times 5$, 192 pages. \$2.00.

This is another book of sermons by the well-known Dr. Geiseman, pastor of Grace Church, River Forest, Ill. This volume contains nineteen selected sermons for the Trinity season based on the pericopes of the ancient Church and several special sermons for Mother's Day, Labor Day, the Reformation Festival, and Thanksgiving Day. All of these sermons present the heart of the Gospel, Jesus the Redeemer and His love for sin-lost souls.

Although Dr. Geiseman is the pastor of a large metropolitan congregation containing a number of well-educated parishioners, he still preaches the Gospel in very simple language. His sentence structure is never involved, always clear, always to the point, so that the simplest member in the pew cannot fail to understand and grasp what the message of God is to the soul. We know that the blessing of God rested upon all the hearts who heard these sermons preached. We believe that everyone who reads these sermons will derive great benefit from such study.

ALEX WM. C. GUEBERT

The Quest. By Ludwig Bauer. Concordia Publishing House, Saint Louis, 1945. 240 pages, $8\frac{1}{4} \times 5\frac{1}{2}$. \$2.50.

Here is an interesting historical novel written around the lives of the shepherds of Bethlehem. Beginning with the events connected with the crowds in Bethlehem for the "taxing," the story quickly plunges into a series of dramatic episodes of adventure, hatred, oppression, love, cruelty, and mystery. The Biblical facts serve as a fitting background. The reader is led to some of the events of the healing ministry of Jesus, His death, and the founding of the Christian church. The author is able to sustain the reader's interest even through the last short chapters, which are somewhat of an anticlimax. Mr. Bauer seems to have a vivid picture of the Bible times, and even though the reviewer thought he had discovered an occasional anachronism, a hurried search in a standard reference book always vindicated the author.

The book will receive wide distribution, and the excellent cover and jacket illustration help make it an ideal gift item for any Christian adult or young person. It is the hope that Concordia Publishing House will be able to produce more books of this type.

A. C. REPP

Soldiers of God, True Story of the U. S. Chaplains. By Christopher Cross in Collaboration with Major General Wm. R. Arnold, Former Chief, U. S. Army Chaplains. E. P. Dutton and Co., New York. \$2.75.

The author presents a composite picture of the experience, not of one, but of all chaplains, with incidents supplied by many, beginning with Pearl Harbor Day to the close of hostilities. Such a book brings a variety of religious viewpoints and philosophies as the reader expects of it.

Appended, and of value indeed, is the list of Chaplain Casualties and Decorations as of September 15, 1945, and 34 official Signal Corps Photographs picturing chaplains in the performance of their varied tasks.

Louis J. Sieck

Christmas Messages. By George W. Truett. The Moody Bible Institute, 1945. 79 pages, $4\frac{1}{2} \times 7$. \$1.00.

These messages are the late Dr. Truett's annual Christmas greetings to his congregation and friends from 1929 to 1943. They reveal an awareness of the tremendous changes and trials through which the world was moving. They are also charged with the Christian's hope of everlasting life and applications to the problems of this world. Their language is a useful cross section of Dr. Truett's style through these years. It is dignified and distinctly literary in quality.

RICHARD R. CAEMMERER